

Moral Majority sweetens its name

Henry de Jong

LYNCHBURG, Va. — The Rev. Jerry Falwell, founder of the Moral Majority, has founded another organization; this one will be called "Liberty Federation." Falwell said that the Liberty Federation will work to mobilize conservatives on domestic and foreign issues.

Liberty Federation supports President Reagan's Strategic Defense

Initiative Plan (popularly known as "Star Wars"), favours financial support for anti-Sandinista rebels in Nicaragua, and opposes "possible Communistic takeovers in Taiwan, South Korea, the Philippines, South Africa and all over the world."

Moral Majority, as a subsidiary of the new group, will continue to focus on moral issues, such as abortion and pornography.

A broader agenda

Dr. James Skillen, executive director of the Association for Public Justice, suggested that the platform of the Liberty Federation won't be much different from that of Moral Majority, but that the agenda will be broader. The budget for the new organization, estimated at \$12 million, almost double the present budget of Moral Majority, reflects the growing ambitions of its members.

One of the biggest drains on its budget, said Skillen, could be its involvement in electoral politics. The Liberty Federation has already announced its endorsement of Vice-President George Bush as presidential candidate in the next election. Bush spoke at the first meet of the federation, in Washington on January 24.

Skillen said that one of the more overt reasons for putting another name up front, was the increasingly negative reaction to the name "Moral Majority." "Liberty," on the other hand, is generally appealing said



Rev. Jerry Falwell

Skillen, especially in southern Baptist circles. Like motherhood and apple pie, it stands for everything that is good about the American way of life. The new name puts the Liberty Federation in the same league as the Liberty Bell and the Statue of Liberty.

Enlightened politics

Some of those who refuse to be fooled by the new name are happy, nevertheless, that this spade is being called a spade. John Buchanan, chairman of "People for the American Way," an organization founded to counter Falwell, said, "By changing its name and charter, Moral Majority is finally acknowledging its true identity: a political organization advocating right-wing positions." Falwell, he said, should now "play by the same rules" as other political organizations.

In spite of the new organization's overtly political aspirations, Charles E. Judd, executive director of both the Liberty Federation and Moral Majority claims that it will be "no more or less religious than Moral Majority."

For Dr. Skillen the new name is another indication of what this religion actually is. By holding up the banner of Liberty, said Skillen, the organization shows itself to be firmly rooted in the enlightenment, not in Christian tradition.

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EXPO '86 to dazzle visitors, planners hope

Marian Van Til

VANCOUVER, B.C. — "World in Motion — World in Touch," the theme of the 1986 World Exposition here, will be illustrated in Expo's more than 60 pavilions. The pavilions will highlight "history's great adventures in transportation and communications," according to EXPO INFO, a newsletter designed to spread the word about Expo 86.

Every continent and 40 countries will be represented at a site which covers 70 hectares of waterfront.

The exposition will run from May 2 to October 13, 1986.

Superlatives seem to come easily in descriptions of what Expo will have to offer. Visitors will witness mind-boggling, state-of-the-art technology. They will ride Japan's HSST, "the train that flies." In the Canada Pavilion they

will experience the first-ever 3-D IMAX movie, "a major leap in film technology." And computers will integrate images from 200 projectors to produce an Air Canada feature with the largest-ever rear projection screen.

If technology doesn't captivate you, organizers hope other things will. "Fantasy, art and artifact on a Paul Bunyan scale characterize the Marine, Land and Aviation Plazas, towering sculptures that make whimsical statements on transportation and communications," says EXPO INFO. There's even a little of the bizarre: the world's largest hockey stick (60 metres tall, with a matching puck) marks the entrance to the Canada Pavilion. "We've tried to steer clear of the 'homogenized culture' syndrome," says Hamilton McClymont, director of entertain-

ment. In its six months of operation, Expo will feature 14,000 free performances — music, dance, comedy and "top-name attractions."

Visitors will pay \$20 a day to see the ambitious exposition. Three-day tickets ordered by May 1 will cost \$40 per person. Season passes and group rates are available.

For further information contact EXPO INFO, P.O. Box 1800, Vancouver, B.C. V6C 3A2; 604-660-EXPO; telecommunications device for the deaf: 604-660-3933.

Western help needed by UNITA

Bert Witvoet

LUANDA, Angola — A recent report by journalist Peter Worthington that UNITA (National Union for the Total Independence of Angola) may be winning its war against Marxist forces in Angola has been thrown in doubt by reports of strong advances by government troops.

Bolstered by a large Soviet bloc shipment of arms and supported by 26,000 Cuban troops, the Angolan army in mid-December launched a strong offensive against Jonas Savimbi's rebel forces. It managed to push UNITA back far enough that it can no longer claim control of one-third of the country.

According to a January 18 *Globe and Mail* report quoting "reliable Angolan sources," four South African battalions of nearly 2,000 men have penetrated Angola to halt the advance of government troops and to salvage the position of Savimbi's forces before the rainy season starts.

Angolan President Jose Eduardo dos Santos has denounced South Africa for its support of the rebels as well as for its unwillingness to grant independence to

Namibia, Angola's southern neighbour. Angola's military situation would be greatly strengthened by a friendly regime south of its borders. President dos Santos also criticized U.S. President Reagan for providing UNITA with \$30 million aid and for inviting Mr. Savimbi to come to Washington at the end of January.

According to Peter Worthington, UNITA appears successful in overthrowing a Marxist regime without Western help. (See one of last week's headlines in *Calvinist Contact*) It now appears that Western help is sorely needed by UNITA, especially in the light of Soviet bloc support of the Angolan regime.

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- "The martin and the sparrow" (adult fable) p. 11
- "Freedom for a piece of gold" (documentary on refugee) p. 12
- "Respect is a two-way street" (essay on parenting) p. 13



The Vancouver waterfront with its more than sixty Expo 86 pavilions (foreground).

Calvinist Contact

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Editorial

Shame be to him who evil thinks

Only a 15-minute walk from the *Calvinist Contact* office, a trial, which has drawn national attention, has been conducted for the past three months. Helmuth Buxbaum, 46, millionaire and nursing-home owner, is accused of having arranged the murder of his wife Hanna somewhere on Highway 402 near London, Ontario. Because of the trial's proximity as well as its notoriety, I decided to spend an afternoon in the courtroom, along with some 25 other reporters and 150 spectators.

One of the guards asked me for identification when I sat down in the press pews. She had not seen me before, and all other reporters have been covering the trial since its beginning. Upon seeing my Evangelical Press card, she commented, "I did not realize the evangelical press was interested in this trial. I'm a Christian myself, that's why I'm wondering." I explained to her that our paper was not a church press and that it tried to comment on a variety of social happenings.

All around me the pews were filling up rapidly with pensioners, housewives, unemployed youth, eager to see another chapter unfold in the drama of Buxbaum versus Her Majesty the Queen. When an attendant filled glasses with water, someone commented that Buxbaum drinks a lot of water. Someone else was of the opinion that he himself could talk as well as the defence counsel, only his name was not Eddy Greenspan, and that made all the difference. An older lady recalled how prostitute Susan Armbrust had been a strong witness against Buxbaum several months ago. Greenspan had tried to crack her, but he couldn't. "He tried. He sure did. But she answered him right back. He couldn't crack her. No sir."

A few pews ahead of me a quick-sketch artist was putting the finishing touches on a drawing he had made that morning. Soon the accused was led to the witness stand, lawyers filed in from the back of the courtroom, attendants were in place, and the court rose for the presiding judge. Then the jury of 12 was called. The proceedings resumed.

An imperfect system

Above the judge hung a shield with the words "*Honi soit qui mal y pense*" (Let him be ashamed who thinks evil of it). Does that refer to the judicial system or to the country as a whole? A court official told me it is the crest of the Prince of Wales, who visited this area at one time.

I do not think evil of the judicial system, but it does strike me that it is an imperfect system. Months of valuable time of dozens of people and hundreds of thousands of dollars are spent on finding out the answer to a question that the accused can answer with a simple yes or no. When the Lord will judge us someday, He will have a much easier time. He will have no need of witnesses and jurors.

The blindfold of Lady Justice is there to suggest impartiality. I think it also symbolizes the ignorance of participants in the justice system. I doubt if even Defence Counsel Greenspan knows whether Buxbaum is guilty. Yet, he is going to devote his best efforts towards proving the innocence of his client. Our hope must be that somehow between the two adversarial attempts of prosecution and defence lies the truth. It does not always work that way. But it's the best we can do. *Honi soit qui mal y pense*.

Thou shalt not ...

In a sense, Buxbaum has already declared himself guilty many times over. He has admitted to having been involved in cocaine deals and to being addicted to it. He has estimated having been engaged in extra-marital relations with anywhere from 35 to 50 prostitutes within a timespan of two years. He has admitted to having lied to his relatives and friends on

numerous occasions. There is hardly a commandment left that he has not consistently violated. But for these he is not on trial.

In many societies of the past, and even in some of today, he would have received the death penalty for a number of these self-confessed acts of immorality, even if he did not arrange to have his wife killed. It's tragic to see a human being, who was a professing Christian, so totally surrendered to his base desires. He kept one woman, a registered nurse, in one of his houses for his own pleasure. The walls of the house were decorated with plaques displaying Bible texts.

The man is well dressed, neatly groomed. He speaks politely and with dignity. He bows when the judge leaves the courtroom. His pastor spoke of the Buxbaums as an affectionate couple. You would never pick Helmuth Buxbaum out from any regular crowd of worshippers. What a sad story.

One could learn from it

Yet, thousands of people are lapping up the story from their daily newspaper. Some 25 to 30 regulars have been attending the trial since October. "It beats the soaps," said one. Another: "It's the best show in town." A third did not know what life will be like "after Buxbaum." They are hooked. Buxbaum addicts, you might say.

I notice that *St. Catharines Standard* columnist Ben Vandezande addressed the matter in his latest column. "It's not news," says Vandezande. "The news value has been replaced by its entertainment value." And he goes on to suggest that the media for two or three months cover an organization's positive work with those who have marital problems. "That may not be news either," says Vandezande, "but it may have far more redeeming value."

So who's on trial in St. Catharines?

I think it worthwhile for anyone to pay some attention to trials of this kind. By all means, take an afternoon off to attend a criminal trial. It can be an eyeopener in more than one way.

Perhaps it will remind you that some day we all will stand before a judge. And we will need more defence than even a person like Eddy Greenspan can give us. Some fearful lessons can be learned in a courtroom about life under the judgment of God.

Honi soit qui mal y pense.

Letters

Van Halsema in English?

In recent issues of *Calvinist Contact* you ran a series by Van Halsema, 'Bertus,' in the Dutch language. I wonder if it would be possible to have the same series printed in English in some upcoming issues?

Arnold Kaemmingh,
Emo, Ontario

Since most of our readers are bilingual, such a translation would serve very few.

Editor

Let's compare notes

What do Canada's teenagers value above all else? *Friendship with other teenagers.*

This is the conclusion of Project Teen Canada, a comprehensive national survey of 3,600 adolescents, aged 15 to 19, carried out in 1984 by Reginald Bibby of the University of Lethbridge and Donald Posterski, director of Inter-Varsity Christian Fellowship and Pioneer Camps in Ontario.

The details of the Teen Canada Survey appear in *The Emerging Generation: An Inside Look at Canada's Teenagers*. This book, published in 1985 by Irwin Publishing, contains a variety of revealing statistics and fascinating analysis. So does *Friendship*, a window on ministry to youth, in which Posterski interprets the survey and draws out implications of real significance to Christians and churches who take their biblical respon-

JUST A MOMENT/HERMAN PRAAMSMA



"Very great is the power of old customs."
(Cicero, *De Amicitia*, 19.2)
"When I am here, I do not fast on Saturday; when at Rome, I do fast on Saturday."
(Augustine, *Epistle 36*)

How readily we identify *our* customs with the way things ought to be done *universally*. And *our* habits with the ways of the *Lord*.

For many people, for example, going to church twice every Sunday is not just an admirable (Christian) Reformed custom with a sound historical basis, but a yardstick for measuring the soundness and spirituality of all Christianity.

Taking it one step further: to many people apparently the way in which those two services are conducted — the liturgy — is something that may not be tampered with either. That also is a sacred trust, handed down through the generations. Indeed, very great is the power of old customs.

I've had the experience of preaching in a church of a previous classis and requesting a slight change in the liturgy. It was not allowed. Why? Because it had never been done before. Are these things then so important?

Sometimes I wonder at our sense of priorities, our sense of what comes first and what comes second, of what is urgent and what is indifferent. We are so ready to do battle in many of our communities over secondary items that do not fit into our accustomed patterns. So ready to defend all kinds of principles, which on close examination may turn out to be no more than comfortable habits. The greater is the pity, for there are some items that could stand more attention in "our circles." Let me mention just a few.

The area of *alcoholism* and *social drinking* is one that is a growing threat to healthy communal living among God's people. The newly acquired customs of many can hardly bear scrutiny in this area. It is one of the curses of *affluence*.

A second area of concern seems to be the *declining interest in the Kuyperian vision* which led to so many communal Christian action groups in the past. Have we lost some of the *piety* along with the vision perhaps? And where did the sense of *excitement* go, the sense of participating in the coming Kingdom?

And finally I could mention the area of personal commitment, especially as it relates to *marriage*. That there is an increasing problem here needs no argument. What are we doing to develop the tools and skills, the sensitivities and support groups to be helpful in this area? Old assumptions (Christian marriages always last) and clichés ("The Lord wants you to be together") are not enough.

It would be easy to list more items. The point is that old customs can kill us, and that discussions about whether or not the blue *Psalter Hymnal* will be used in heaven are not very helpful in living our Christian life. The Way of the Lord is greater than our way. And we ought to examine ourselves before Him more than four times a year, along with our communal lifestyle.

We must find ourselves as Christian community: not first of all in shared customs and habits, but first of all in our common commitment and love to God. In a shared excitement that centres on Jesus Christ our Saviour and Lord. If we can't recapture that, we're dead.

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ontario.

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter,

500 to 750 words, may be published in the upper right-hand corner of this page provided it meets editorial standards.

Letters may be abbreviated or only excerpts may

sibility for modern youth seriously.

Posterski makes many valuable comments. Readers of *Calvinist Contact* will want to get a copy of *Friendship* if they wish to benefit from all of his practical experience and biblical wisdom. His window on ministry to youth is encouraging, even if some of the facts he reports about our culture are discouraging. He helps the reader to deal positively with a troublesome reality which none of us can dodge.

Since all churches face the challenge

of ministering to young adults who often ask critical questions and make penetrating comments about the message of the Gospel and the mission of the Church, it probably would be wise if we compared notes, learned from each other's struggles, and shared our discoveries as to how we can develop and maintain more sensitive and effective youth ministries.

If readers of C.C. would also like to share their concerns and suggestions, let them feel free to write a committee of our church. We need all the wisdom and help we can get. Please send your

be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

comments to the Grace Youth Ministry Committee, c/o 262 Pitfield Road, Agincourt, Ontario M1S 1Y7. Thank you!

Come to think of it, maybe the editor would like to provide some space from time to time, so that a wider audience can benefit from our communal search for creative ways of serving the emerging generation. It would be worth the effort, for today's youth also deserve nothing but the best of God's kingdom!

Gerald Vandezande,
Agincourt, Ontario

millennium will happen, nor that a mass conversion of the Jews will occur, neither that the temple will be rebuilt. It isn't even that we necessarily believe that the Jews have a divine right to the land they live in now.

The motivation comes from listening to Scripture, particularly Romans 9-11, as well as various Old Testament passages, where God says He has not rejected the Jews, and that non-Jewish Christians are not to pride themselves in having taken the place of Israel. We are also motivated by the special mandate given by God to make the Jews jealous for Christ. (Romans 11:11)

This takes lots of time, patience, humility, tact, prayer, understanding, a serving attitude and above all, lots of love. I think that Dr. R. DeRidder's books *My heart's desire for Israel* and *God has not rejected His people* indicate that this love is still somewhere aglow among us, but may need fanning.

2. The existence of the modern state of Israel is for us not so much a matter of direct fulfilment of specific Old Testament prophecies or New Testament predictions, but it is a matter of *justice* for both Jews and Arabs. It will take at least a pain-staking research of the history of the Middle East with a special focus on promises made and fulfilled or not fulfilled by Allied powers since the first World War.

3. The presence of Nes Ammim in Israel has had a profound effect already in building bridges between Jews and Christians, synagogue and church, including Arab Christians and churches. Volunteers from many countries, including Canada, are deeply involved through work, lectures, excursions, dialogue, interactions, etc.

However, the question is still debated what this bridging is for: *either* for presenting the Gospel message as invitation to the Jews to receive Jesus as Saviour and Messiah, *or* for considering that Jews and Christians go two different ways to God: Jews through pure Judaism and Gentiles through Christ.

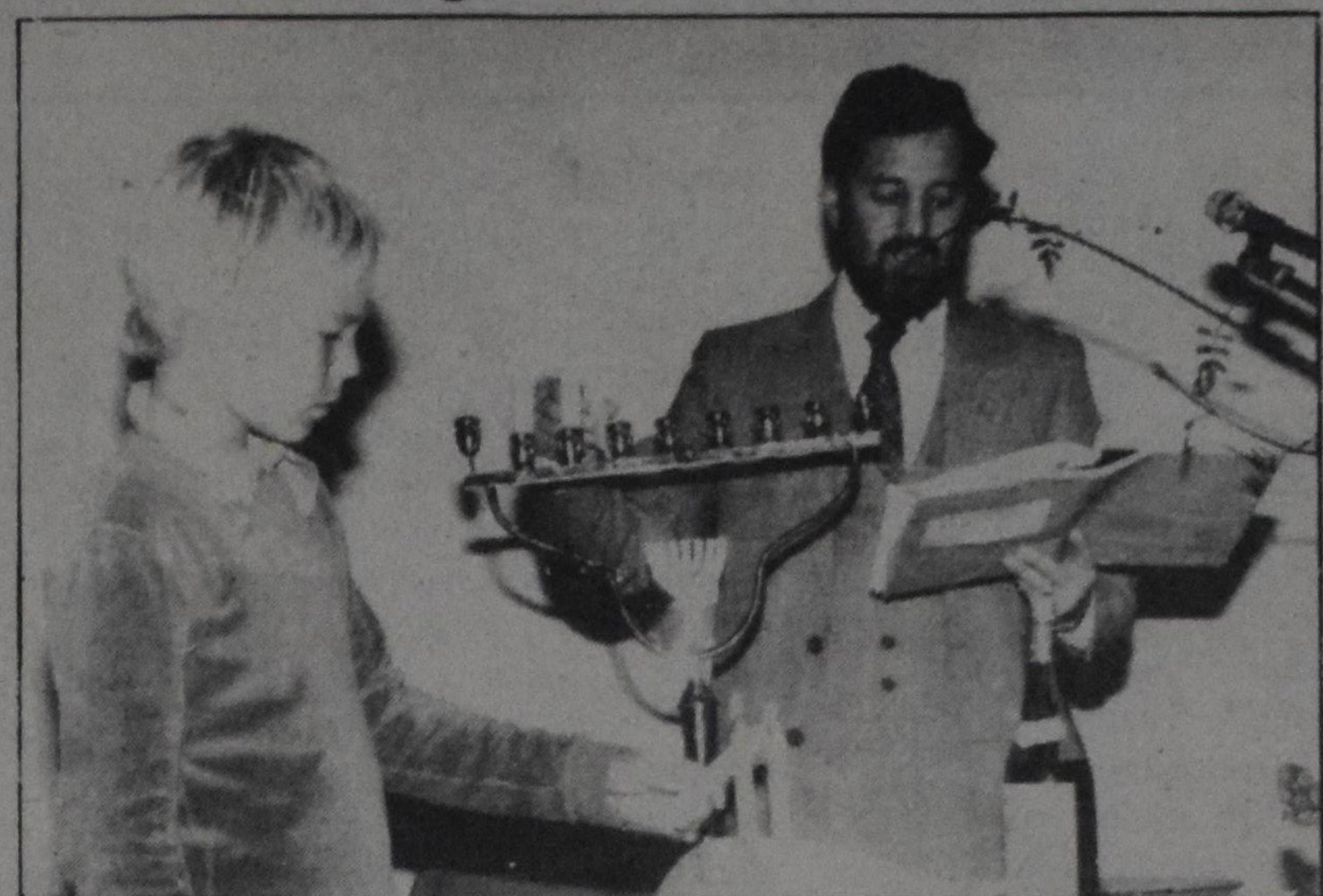
Although Nes Ammim is committed to the latter, the non-missionary principle, which causes my involvement with Nes Ammim to be limited, its presence and work has been effective. Much misunderstanding between both Jew and Christian has been cleared up.

We are to thank the Lord for Christians who care to risk, share and sacrifice in love for God's ancient people. It is the biblical alternative to anti-Semitism.

Rev. Peter Sluys,
Terrace, B.C.

Longer Letter

Love and patience for old branches need fanning



Rabbi Havari from Naharia lights the HANNUKA candles in a Nes Ammim joint Jewish-Christian Hannuka-Advent festivity.

I very much appreciated Dr. Kooistra's "Israel and the Church" (December 24, 1985) which challenges the disastrous mistake that the Church has replaced Israel with all its tragic consequences, and ends on a positive note and with a biblical invitation that Christians from non-Jewish origin will "think about the old trunk in which we found the real Life, and pray for those branches that were cut off, since there is a place for them too." Kooistra clearly refers to Romans 11.

I also was pleased that he mentioned Nes Ammim, the Christian moshav in Israel, which is a specific endeavour to bridge the enormous gap between Jews and Christians. It provides a true Christian minority presence among a Jewish majority, thus reversing the situation in which Jews found themselves since 70 A.D.

Since I have been involved with concern for the Jews and with Nes Ammim for over 10 years now, I would like to support Dr. Kooistra's appeal to us, with some observations.

1. In our Reformed perspective love and concern for and dialogue with the Jews is not motivated on the basis of assurance to the church that a literal

Comments to the Grace Youth Ministry Committee, c/o 262 Pitfield Road, Agincourt, Ontario M1S 1Y7. Thank you!

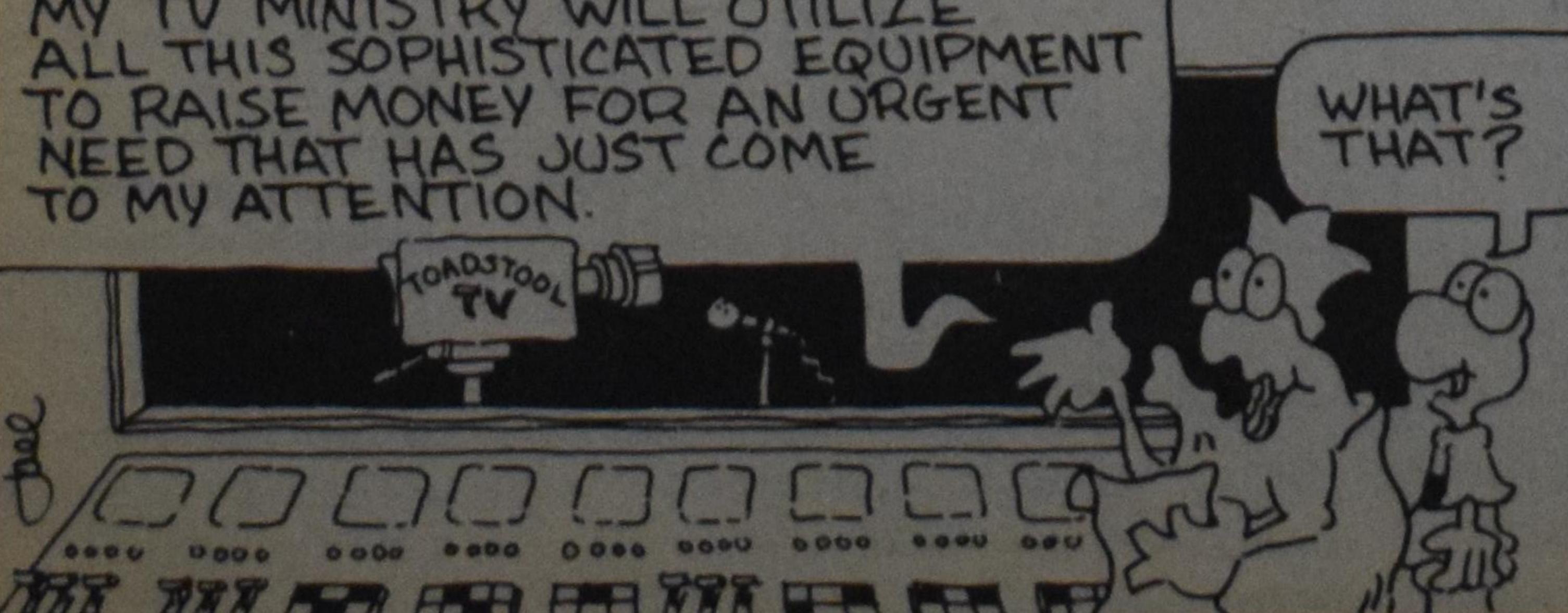
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Pontius' Puddle



News

Pressreview

When political parties are down in popularity or when they lose an election, they tend to follow the long established pattern of first blaming someone else before they come to self-examination. The Progressive Conservative Party of Canada is no exception.

In an attempt to explain the loss of popularity of his often floundering government, Prime Minister Mulroney put on his serious face, and held forth on the evils of a prejudiced press. "Reporters in Ottawa," so the Right Honourable Mr. Mulroney said, "are more entranced with tuna than with weightier issues." The Prime Minister, I hope, was not indicating that he considered health hazards to the population not a weighty matter.

The "Great Free Trade Debate" rages on like a forest fire in a storm. There is a noticeable nervousness about it among our other trading partners. The recent visit of Japan's Nakasone was not only to exchange information about the weather. There were in his

speeches clear indications of the unease with which Japan watches the coming negotiations.

Japan in 1985 had a trade surplus of 46.14 billion (that's billion) dollars. The debate about free trade is so far mainly a Canadian monologue though. On the south side of our border the issue raises (except in certain limited circles) about as much interest as the flat earth society does on the Toronto Stock Exchange.

It is interesting to see that Turner keeps the old Liberal party line on the subject of free trade. The Liberals want a more global pursuit of trade opportunities, and in an uncharacteristically succinct statement Turner called the current Tory plan (who understands it anyway?): "the 51st state approach." Cute eh?

The opposition is still having a very good time during question period. There are especially two issues to which they attach themselves like lampreys to salmon: the incredible rise in the cost of liability insurance, and the mysterious failure of gasoline

prices to come down at the pumps while world oil prices are going down steadily.

Members of the Liberal caucus are wearing party hats and other paraphernalia of merrymaking. They believe that their recent gain in voter popularity is due to their concise policy statements. Nothing could be further from the truth. The loss of confidence in the Tories has more to do with Conservative confusion than with Liberal precision.

First prize for presumptuousness this week goes to Don Boudria — chairman of the Liberal caucus — who calls his party the government in waiting. He does so in complete disregard of that old proverb about chickens, hatching and counting. Mr. Boudria has the sequence of verbs in that proverb in the wrong order.

The sweeping disarmament proposals by the Kremlin occupied (as was planned, of course) the front pages of the world's newspapers. The plan in brief

speaks about three stages or phases of nuclear disarmament. During the first phase there would be a 50 per cent reduction in intercontinental missiles. In the second stage there would be an elimination of all intermediate missiles, and lastly there would be disarmament of all nuclear weapons by the year 2000.

It sounds wonderfully simple. Nothing, however, is simple in disarmament negotiations, as our former prime minister experienced when he tried to apply some common sense to the process.

The Americans point out that especially in the first phase, the Russians would have the advantage of heavier and more accurate intercontinental missiles. Apparently 50 per cent of the one is not fifty per cent of the other. The world awaits the time when the swords shall be beaten into plowshares, but it will take direct divine intervention.

There are people who can make sense out of the political scene in Lebanon. I cannot. There are more shooting factions than there are Reformed denominations, and I already have difficulty keeping those apart. There may

have been ironic significance in the fact that two white doves released by Pope John Paul to underscore the need for peace in that country, refused to take flight. They kept returning to the Pope's balcony.

Ugly reports are coming out of Ethiopia. It seems that the Marxist government, financed partly by Canadian money, is busy forcing the resettlement of its people. The idea is not so much to help starving citizens, but rather to deprive resistance parties of support and recruits. Rumours of countless deaths as a result of this government program, which affects at least 1½ million Ethiopians, are too numerous to disbelieve, and they come from relief organizations and human rights groups. It is time that our government looks into that matter.

What's it for this week. Take your pills, obey your doctor, and eat vegetables even if the price has gone through the roof. Above all, keep the faith, and pass on the hope. All of life's disappointments are like spaghetti; if you keep twisting your fork around it, you will get to the end.

South Africa — a country in conflict (7)

Painting the map red

John Plaatjes

"Some day, when you have nothing else to do, come up with a solution for South Africa, won't you? But remember the rules of the game. All the marbles have to end up each in a cavity — you can't just throw a few of them away to make the game simpler."

— William F. Buckley, Jr.

Suppose for a moment we can project our thoughts into the future. What kind of post-revolutionary regime, peaceful or otherwise, can we visualize for South Africa after the dust had settled? Would there be a unified, peaceful and normal society if trends and portents continue to encourage the hawks and kill the doves of peace?

"Azania?" Did I tell you, the militant revolutionaries have already chosen a name for the new South Africa they have in mind? It's Azania, whatever that means. Those who came to power violently and overthrew the colonial powers have changed the Belgian Congo to Zaire, the two Rhodesias to Zimbabwe and Zambia, French West and Equatorial Africa became Ruanda and Burundi, etc. South Africa went along with South West Africa (formerly a German colony) becoming Namibia.

All reminders of white control must be removed.

The society that will emerge, depending on who is in control, will be either an anachronism or a miracle. We pray it will be the latter.

A series of eight brief comments on what's happening in and around South Africa by a former South African, who writes, "I'm still in love with my old country and I'm concerned about its fate."

Red then and now

At school, more than 50 years ago we got used to the idea of looking at the map of Africa, and seeing mostly red, the colour for the British Empire. As a matter of fact, most of the world was red at that time of history.

Today red has a completely different kind of connotation. Wherever you see it on the map of the world, it stands for communist rule.

It was the aim of Cecil John Rhodes, multi-millionaire and mining magnate who created the Rhodes scholarships, to paint the whole of Africa red, from the Cape to Cairo, to unite the states of Africa into one common bond of peoples, under benign British brotherhood and democracy. But the great Empire Builder died before he could achieve his aims, breathing his last words, "So much to do, so little done"

It is the avowed aim of Soviet Marxism to subvert all of Africa under the red flag of communist domination. The "help" they offer to developing states is the kind of "help!" they have offered Afghanistan, Ethiopia and scores of other countries who are now smarting under their juggernaut wheels.

What has happened to all other former European colonies in Africa will pale in comparison to what will happen in southern Africa, for it will be one of the greatest prizes ever coveted by the Soviets.

John Plaatjes is a South African immigrant, retired Christian Reformed pastor and Ontario Supreme Court clerk who lives in Port Credit, Ontario.

Bright announces Explo 90

LONDON, England (EP) — Explo 85, the largest international closed-circuit satellite videoconference in communications history, closed December 31 with a call to Christian commitment by Campus Crusade for Christ Founder-President Bill Bright. He also announced that Campus Crusade would sponsor a similar but expanded event in 1990.

"There is a great worldwide excitement and confidence that EXPLO 85 will greatly accelerate the fulfilment of the Great Commission," Bright stated. "Because of this overwhelming response, the leadership of our movement on each continent and I have decided to announce our plans for a greatly expanded EXPLO 90."

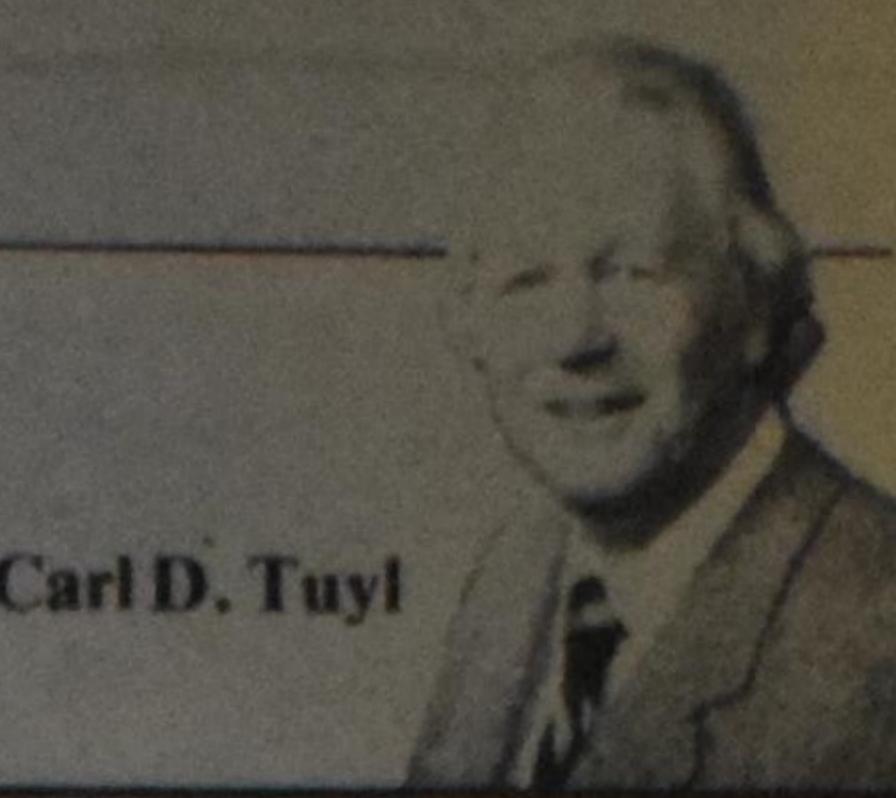
Hundreds of thousands of Christians at more than 90 sites in 54 countries and territories took part in the network of simultaneous conferences. The Dec. 27-31 meetings focused on motivating and training Christians of an estimated 150 nationalities to "come help change the world" by becoming more effective in their witness for Christ.

Satellite technology linked almost all of the sites simultaneously for major addresses. EXPLO utilized 18

communications satellites, and required technical arrangements that had never been attempted previously.

Serious technical difficulties snagged videoconference plans in some areas. In Colombo, Sri Lanka, for instance, failure of a satellite receiving dish made it impossible for the Colombo conference to view the telecast live. But noted scientist and author Dr. Arthur C. Clarke, who lives in Sri Lanka, recorded the telecast on his personal equipment for immediate playback at the conference site. Clarke, widely-known author of *2001: A Space Odyssey*, and acknowledged father of satellite communications, served as a technical advisor to the Sri Lanka EXPLO conference. Most of each conference's schedule was devoted to instruction in how Christians interested in reaching others for Christ could more effectively share their faith.

Local conferences featured other activities in addition to the teleconference transmissions. Activities included local speakers, blood donation drives, food and clothing relief programs, and evangelistic presentations of the film, "Jesus."



Carl D. Tuyl

Free trade could hurt Canadian workers, church official warns

Peter Reynolds

TORONTO, Ont. — The churches have to take a hard, critical look at the free trade issue, says Tony Clarke, director of the Social Affairs department of the Canadian Conference of Catholic Bishops.

"We are talking about a major piece of economic policy that is going to have an impact at various levels of life in our society."

Clarke was one of six church representatives attending the recent Dialogue '86 conference in Ottawa, hosted by the Canadian Labour Congress.

The conference brought together labour unions and a number of community groups, plus the religious representatives, to discuss their common concerns about the current economic and social policies in the country.

He said the forthcoming free trade talks between Canada and the United States came up "again and again."

Free trade — Trojan horse

In sounding a warning about the possible negative impact of free trade on Canada, Clarke pointed to the southern United

States where pro-business laws have been introduced to attract foreign investment. He said these include wage restraint programs, anti-union right-to-work laws, lower corporate taxes and lower environmental standards and "relatively inadequate social programs by Canadian standards."

Clarke fears a trade pact might compel Canada to introduce similar measures in order to compete with U.S. products which would be freely crossing the border.

For Clarke, all this raises important social and justice questions that are the

legitimate concern of all Canadian churches.

"Any major piece of economic policy like this could have some serious social consequences, and that is why the churches have to be prepared to speak out on the issue," he says.

Clarke says it is too early to say if an individual church or a coalition of churches will come out for or against free trade, but he believes this could happen.

(Donald Anderson, General Secretary of the Canadian Council of Churches, said the Council has no plans to look at

the free trade issue with the intention of taking a position for or against it.)

"We have to do our research, we have to find out what the impacts will be, and on the basis of that information and analysis a position will have to be taken," says Clarke.

There is as yet no "widespread awareness" in the religious community of the issues surrounding free trade, Clarke believes.

Church has ethical task

He says the low level of concern in the church probably reflects what is happening in the public at large. But he feels people have "a gut feeling that there is something wrong with free trade and they are not too sure what it is."

What is needed now, he says, is "good research and analysis" which will assist church members to "really come to grips with the issue."

Clarke knows there are people out there, including church people, who say the churches don't have the expertise to talk about free trade.

"I think expertise of the churches lies in the position they have in looking at the values and priorities of our society, particularly the question what impact major decisions and economic policy will have regarding the poor, the working people and the unemployed."

"That is the particular ethical perspective we have to bring to the debate. We have to stand on the side of the people who might be hurt by any free trade agreement."

But will the government listen to churches?

"It remains to be seen," says Clarke.

Accelerating growth in The Netherlands

Albert Vander Mey

The Dutch economy is in a more favourable position than a few years ago. Wage and price inflation have been reduced sharply, and there has been marked improvement in the profitability and competitiveness of industry. Although the level of unemployment is still high, it has started to fall. For 1986 an average unemployment level is expected of 700,000 against earlier forecasts of 900,000.

Reducing the budget

The upswing in The Netherlands economy (an economic growth of 3% is expected for 1986) is being accompanied by a rationalization of the public sector. The size of the public sector is slowly diminishing. The government is gradually obtaining greater control over public sector expenditure. The aim of the government's budgetary policy is still to

reduce both the central government deficit and the growth of the public sector.

Spending cuts in 1986 will total 8 billion guilders on a cash basis, of which 3.2 billion guilders will constitute cuts in the national budget itself. The remainder will consist of cuts in public sector wages (2 billion), social security (1.8 billion) and health care (1.2 billion).

The total budget shows expenditures of about 170 billion guilders and revenues of 143 billion guilders. The net borrowing requirement of the central government is forecast for 1986 at about 27 billion guilders, that is about 6% gdp (draft budget 1985 over 7% gdp). The burden of social charges and taxes is expected to be reduced in 1986 to 46.7% gdp (1985: 48%).

Furthermore the following measures are planned for 1986: a reduction of 1% in working hours, the construction of 100,000 new dwellings, an

increase of 2% in rents and a rise of 2% in the price of natural gas for private consumers.

Prices and income

Consumer prices will rise by no more than 1% to 1.5%, since import prices are barely rising at present and are expected to fall by 2.5% in 1986. Labour costs are increasing only marginally. The improvement of the labour market situation and the increase in profits could, however, produce a limited acceleration in wage rates. Wage rates in the private sector may therefore rise by 3.0%.

The real disposable income of the majority of public servants and persons whose salaries are linked to those of public servants will increase by around 0.5%, disregarding wage drift.

Employees in the private sector who are in receipt of the statutory minimum wage will benefit by anything up to 0.5%. So the volume of consumption will also increase. The increase will be 2.5%, partly owing to higher profit and interest income.

Investment and exports

All in all, an increase in the volume of gross investment of around 6% is projected,

although there may be slight differences between the rates for investment in plant and machinery on the one hand and buildings on the other.

Export of goods can be expected to increase by 4% in 1986. If the energy sector is disregarded, the rate of growth may even reach 5.5%. Industrial output will increase by approximately 4%. The output of the service sectors is also expected to increase by around 3%.

Since 1981 The Netherlands has a substantial current account surplus. At present the surplus is around three per cent of net national income. The renewed economic growth since 1983 made exports grow faster than imports. This added upward pressure to the current account. The present revival of private investment as well as of private consumption implies rising internal demand as well. In line with this the current account surplus will start to diminish gradually.

Anti-Semitic incidents decreasing

NEW YORK, N.Y. (EP) — Anti-Semitic incidents, directed against Jews and Jewish institutions in the United States decreased in 1985, according to the annual audit conducted by the Anti-Defamation League of B'nai B'rith (ADL).

The findings were divided into two categories: vandalism, ranging from swastika daubings to bombings; and personal assaults, threats and harassments.

Six-hundred and thirty-eight incidents included six arson attacks, as opposed to nine in 1984; five attempted arsons, as against eight previously; three bombings, the same as in 1984; and three attempted bombings, as against one in 1984.

Nathan Perlmuter, ADL's national director, said the new findings reflect a general five-year downward trend in anti-Semitic incidents, which he attributed to stricter legislation, vigorous law

enforcement and increased educational programs.

Developments Perlmuter noted as particularly disturbing included the rise of neo-Nazi groups and activities of other anti-Jewish groups.

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Church

Marian Van Til, page editor

Three deaths

Cecil E. Burridge

In 20 years of Christian ministry there were three deathbed scenes I remember above all others.

The first death

I wanted this woman to die and I prayed with all my heart that she would, soon. Health, healing and life had always been the theme of my pastoral prayers but this day, I fervently prayed that Mrs. Smith would die, peacefully and quickly.

The local hospital phoned to inform me that a 79-year-old woman was terminally ill and was asking for a minister. Her own pastor was out of town and I was asked to stand in for him. I did so, gladly.

At her bedside I was greeted by two of her married daughters. They told me that their mother had lived a consistent Christian life since the age of 13 when Jesus became her Saviour, and that she had attended church regularly and had been an active worker for the Lord.

It was sad to look at her emaciated, pain-wracked body and know her time was drawing near. Cancer had reduced her robust frame to less than 70 pounds; but her mind was clear and her heart beat valiantly. She was the mother of seven daughters and two sons, a grandmother and great-grandmother many times over. She had lived a useful, fruitful life but now she wanted it to end. She asked me to pray for her death.

I prayed that the Great Physician would come and ease the pain of her last moments, then take her into His presence. A few hours later, the Saviour welcomed her home. It was a glorious home-going for Mrs. Smith, yet a black day for her bereaved sons and daughters. We like to keep our loved ones with us as long as we can — even at 79.

It was a black day on Calvary when the sky was darkened and "the earth shook and the rocks split" as God who hates sin turned His face away from viewing the Crucifixion of His Son. Jesus was dying and two others were dying on His right and left.

The dying man on the right had said to Jesus, "Lord, remember me when you come into your Kingdom." Because he had demonstrated sincere faith in Christ, the Lord promised him, "Today you shall be with me in paradise." (Luke 23:42,43) Jesus always saves those who trust Him.

The second death

I stood by the bed of another terminally ill woman, Mrs. Jones, and sought to lead her to Christ. The doctors knew it, I knew it, the family knew it. If she knew it she wouldn't admit it.

When I inquired as to her spiritual condition (was she ready to meet God?) she scoffed, "Sir, I can assure you I am not figuring on dying!"

But cancer was killing her faster than she knew. In her case, the absence of severe pain

Pastoral Pondering

had deceived her. She passed away a month later.

I tried several times but was quite unsuccessful in leading her to the Lord. Forty years before, she had been criticized (unjustly, she felt) by a professing Christian. So she dropped her church affiliation and blamed all her troubles on God.

I tried to show the woman that Jesus said we are to forgive and forget (Matthew 5:39) but she refused to listen. She turned away from God and died without Christ.

On Calvary's Hill, on Jesus' left, a thief died without Christ, an object of tragedy and pity. Like Mrs. Jones, he was defiant. He railed on Christ and was rebellious against God. He taunted Jesus, "If you are the Christ, save yourself and us." (Luke 23:39)

There are many people who are the exact image of that unrepentant thief. With eternity at stake, they make the same mistake as the unsaved thief — they remain defiant and rebellious.

The third death

This death was the passing away of Mrs. Brown. The only times she had been in church were to be married there — and buried from there.

When she was told the nature of her illness, that it would end in death, she broke down and wept. She spent her remaining days in tears. She complained bitterly about her fate. She did not ask for a minister or Christian person to visit her and tell her about the Father's house above. The Word of God was not read to her to help her find peace and comfort and the way to heaven. She too, went to a Christless grave.

Every man and woman will one day come to his or her last hour, for "man is destined to die once, and after that face judgment." (Hebrews 9:27) Yet Christians fear neither death nor judgment. When they die they are ushered into the presence of the Saviour. Their sins are not held against them.

Unsaved persons are faced with eternal punishment. When they meet Jesus at the judgment seat they will hear Him say, "Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels." (Matthew 25:41)

There were three deaths on Calvary. One died in sin and was forever condemned; one died to sin and was forever saved; one died for sin and made it possible for repentant sinners to be forever blessed.

All of us are like those three women — saved or unsaved — and like the two thieves at Calvary we must choose Christ or reject Him. At the end of your life, will there be someone to stand beside you, to hold your hand and pray, "Even so, come Lord Jesus?"

Rev. Burridge is a semi-retired pastor from Bradford, Ont., who is filling a part-time ministry in the Guthrie, Oro Central, and Oro St. Andrews Presbyterian Churches.

Western missionaries may soon be minority

JOS, Nigeria (EP) —

Western missionaries may soon be in the minority in the worldwide missionary movement of the Christian church, according to Dr. Ian M. Hay, General Director of SIM International. "Already there are an estimated 20,000 non-Western missionaries," he reported. "If trends continue, by the end of the century, or even sooner, the majority of Christian missionaries will be from Third World countries."

Hay explained that the

Evangelical Missionary Society of Nigeria, a 40-year-old organization, is an example of a Third World missionary agency. That group supports 622 Nigerian missionaries.

Third World missionaries often face the same kind of cultural clashes that Western missionaries face, Hay said. When Nigerian missionaries from animistic backgrounds cross ethnic lines to Islamic areas, their dress, eating habits, accents, and other customs can be barriers to acceptance.

"Focus on the Family" coming to Canada

VANCOUVER, B.C. (EP) —

Focus on the Family, Dr. James Dobson's organization, is expanding its operations in Canada. The recently formed Focus on the Family Association of Canada will research family-related issues in Canada, according to Canadian board member Doug Sauer.

The "Focus on the Family"

radio program, hosted by Dobson, already airs on 31 Canadian stations. A separate version of the program addressing Canadian public policy issues is a future possibility. A pilot program, in which Dobson interviewed Canadian Christian women's leader Gwen Landolt, has already aired.

OCB to host church growth seminar

TORONTO, Ont. (OCB) —

Canadian church leaders recognize that church growth theories and church planting programs cannot be packaged, imported, and applied uncritically on the Canadian scene, states Dr. Ian Rennie, dean of Ontario Theological Seminary in Toronto.

He made the comments in announcing a three-day seminar that will deal with Canadian church planting and church growth which will be held at Ontario Theological Seminary from May 12 to 15. Speakers and workshop leaders from more than 10 denominations will be involved in the two-track program which will include case studies presented by pastors and others who have provided leadership to successful ventures.

Seminar topics will deal with the full spectrum of issues and problems encountered — principles and strategies of church growth and church planting, reaching out to the community, strengthening church health, selecting a church site, and related concerns. Church growth in rural, small town, suburban, and inner city will be analyzed.

Rennie says that the announcement of the seminar has stirred interest. The seminary is anticipating that about 350 pastors and lay leaders will attend the event which will be held on the Willowdale campus in metropolitan Toronto. Room and board will be available for those who come from a distance.

Westminster Theological Seminary open yet closed to women

PHILADELPHIA, Penn. (RES) —

In an action by its Board of Trustees on November 15, 1985, Westminster Theological Seminary kept the door both open and closed to female students and faculty.

Because "Westminster is opposed to ordaining women to the Gospel ministry, the Board declines to admit women to a single-track M. Div." program. However, recognizing the seminary's responsibility to train women for non-ordained ministry positions,

the Board instructed the faculty to develop an alternative "General Ministries" track in the M. Div. to which women would be admitted.

Female faculty members will continue to have voting membership on the faculty. The seminary will continue its policy of having a preponderance of male faculty members "in view of our primary goal of training men for the Gospel ministry."

Church News

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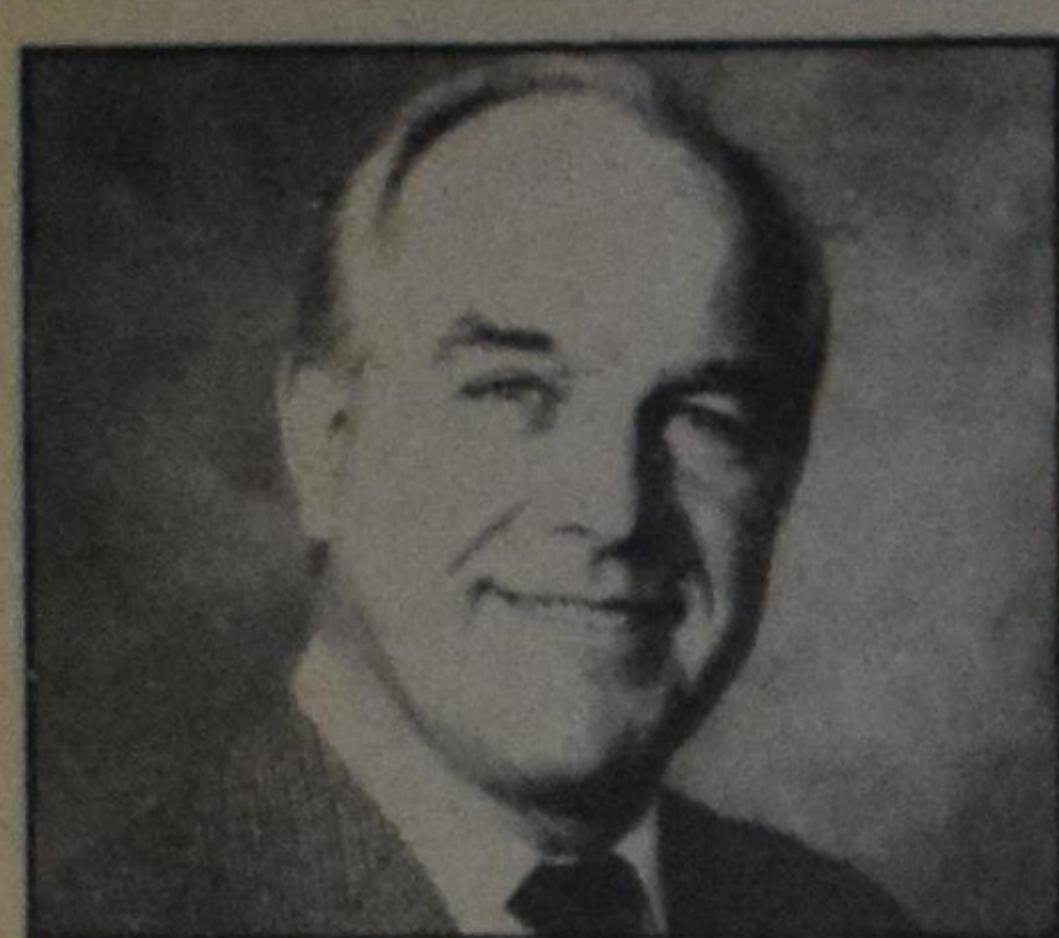
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Setting the record straight

Jacob Kuntz

How's Mulroney doing?

Brian Mulroney has been Prime Minister of Canada for well over a year. The honeymoon is over. He can now expect that Canadians will begin to evaluate his accomplishments and will ask themselves: What has come from all the good things that were promised during the election campaign? Some of the responses to this question are outright negative. Ulusak, one of Canada's best cartoonists, told us what he thought of it in one of his recent newspaper cartoons: "1985, the year Mulroney got it all together — cronyism, broken promises, deficit, tainted tuna, unemployment, bank failures, social service cuts, farm foreclosures, resignations, scandals" But others are very positive and thankful for what was accomplished. A balanced view, found in the December issue of *Reformed Perspective*, in which extremes are avoided, comes to the following conclusion:

"The Conservatives have certainly experienced some growing pains. It has been a year in which scandal has touched them, reversals in policy were made, indecision and uncertainty were often their hallmark. Conflicting signals were sent out when companies and banks were bailed out, government corporations such as Petro Canada were allowed to grow, and personal ministerial staffs were increased. On the other hand, a start was made on fulfilling the Conservative agenda such as 'privatizing' crown corporations, deregulating certain sectors of the economy such as transportation, improving the administration of Revenue Canada, and so on.

"There is a new team in place in Ottawa; the Conservatives have some new ways of doing business. Unfortunately, they do not have a consistent well-founded philosophy of society or government such as Christians might want to see. Yet they have made a commitment to openness and they appear to be sensitive to public opinion. That in itself should open the door for a Christian witness to the Canadian government, present to them the biblical concepts of justice for individuals and of duty towards God and society. Above all, we should remember, as we confess, that our governments receive their authority from God. As such, we should pray for them, that they may be instruments to bring about conditions which enable us to enjoy true peace. It is both our Christian calling and our privilege."

Clear sounds from Stephen Lewis

The Canadian Churchman (Anglican) of December, 1985, expressed its satisfaction about Canada's ambassador to the United Nations Stephen Lewis, who recently addressed the United Nations Assembly and did not beat around the bush. In that speech Mr. Lewis condemned the Soviet Union for its invasion of Afghanistan and "its persistent claims that it has not violated human rights in Afghanistan."

"Mr. Lewis said, in part, 'Whatever the rationale, explicit or conspiratorial — and not a word of it is believable in any event — the Soviet Union, in its war against the people of Afghanistan, has reverted to the ethics, the excesses and the excrescences of Stalinism.'

"He poured scorn on the Soviet representative's claim that Moscow had helped more than a million Afghans wage a successful war against illiteracy.

'After the victory of the revolution, over one million Afghans have been slaughtered,' he said. 'In the choice between literacy and life, they would, as all the rest of us, have chosen life. But why must they make the choice?'

"Mr. Lewis voiced articulately Canada's indignation over what has happened in Afghanistan, where an estimated 115,000 Soviet troops are fighting Afghan rebels.

"When the issue has been dodged in other gatherings, and diplomatic language employed to 'tone down' Western revulsion, it is heartening to hear someone speak the truth."

The value of human life

In past years we have heard a lot of complaints about the killing of baby seals, and about the inhumanity and the cruelty of it all. The result of that wailing and weeping has been that Europe closed its doors for the fur trade, that people lost their livelihood, and that the seal population is growing so fast and devours so much fish that also the fishing industry of Newfoundland is suffering. Is animal life as important as (or even more important than) human life? The *War Cry* of January 11, 1986, notices "the modern and pervasive belief that there is really no difference between humans and animals. People are, as a once popular book propounded, merely 'naked apes.' *War Cry* gives the following commentary:

"The Bible stands in opposition to

this deadly notion by stating quite clearly that the human race has been created separate from the animal kingdom. People are made in the image of God. This does not mean that every person is good. What it does mean, however, is that each person who has ever lived or is living or will ever live can make moral choices.

"Animals cannot make moral choices. They cannot choose. Instinct is not decision-making. Patterned behaviour, reward and punishment response, are not decision-making. God has given this to the human race only.

"Because they choose God's way and respond to His invitation to be fully human, people therefore are kind to the animal and plant world. Such changed people — whom the Bible calls representatives of the new humanity — show compassion and care, and work in harmony with the world God has created, rather than exploit it for their selfish advantage.

"But when people choose to ignore God's way and consider themselves to be members of the animal kingdom only, then all manner of evil is unleashed on the world. The following things can and do happen:

"A woman spends the last 12 years in a Russian special psychiatric hospital because she openly confesses her belief in God and refuses to accept communism. She has been subjected to mind-altering torture 'solely for her non-violent expression of her religious beliefs.'

"A child growing up in Canada can, each week, watch on TV more than 100 realistically portrayed murders, where killers are the heroes. The same child can see deceit, trickery, marital infidelity, and can hear violent, crude and blasphemous language receive approval by 'beautiful people' who are actors in the TV shows that 'the people want.'

"Prostitutes are murdered by people who show no remorse. Children are brutalized, sexually molested, burnt with cigarettes, forced to watch orgies.

"It is almost as if human life has no special value; that people can be disposed of without further thought;

that there is no hereafter.

"It is time to say clearly that God's ideas are different from the world's. A human life — your life — is so valuable that God gave His Son to redeem it from slavery and to make it free.

"As such, redeemed lives are increasingly obedient to Christ; so the quality of life grows — for everyone."

Boardism

This time, we conclude with a short article taken from *Christianity Today*; it deals with our custom of talking about governing bodies as "boards."

"I've often wondered why the group of people who govern and handle the business affairs of the church is called 'a board.'

"Admittedly, there are times when the members of a board are splintered in their opinions on a matter. They also are likely to face knotty problems on occasion. And once in a while, they may even beam.

"There is probably some merit as well to the theory that the designation was first used by an indignant parishioner who couldn't get the deacons to give ear to her proposal to paint the pulpit lavender and red.

"'You're all as deaf as a board,' she was heard to say.

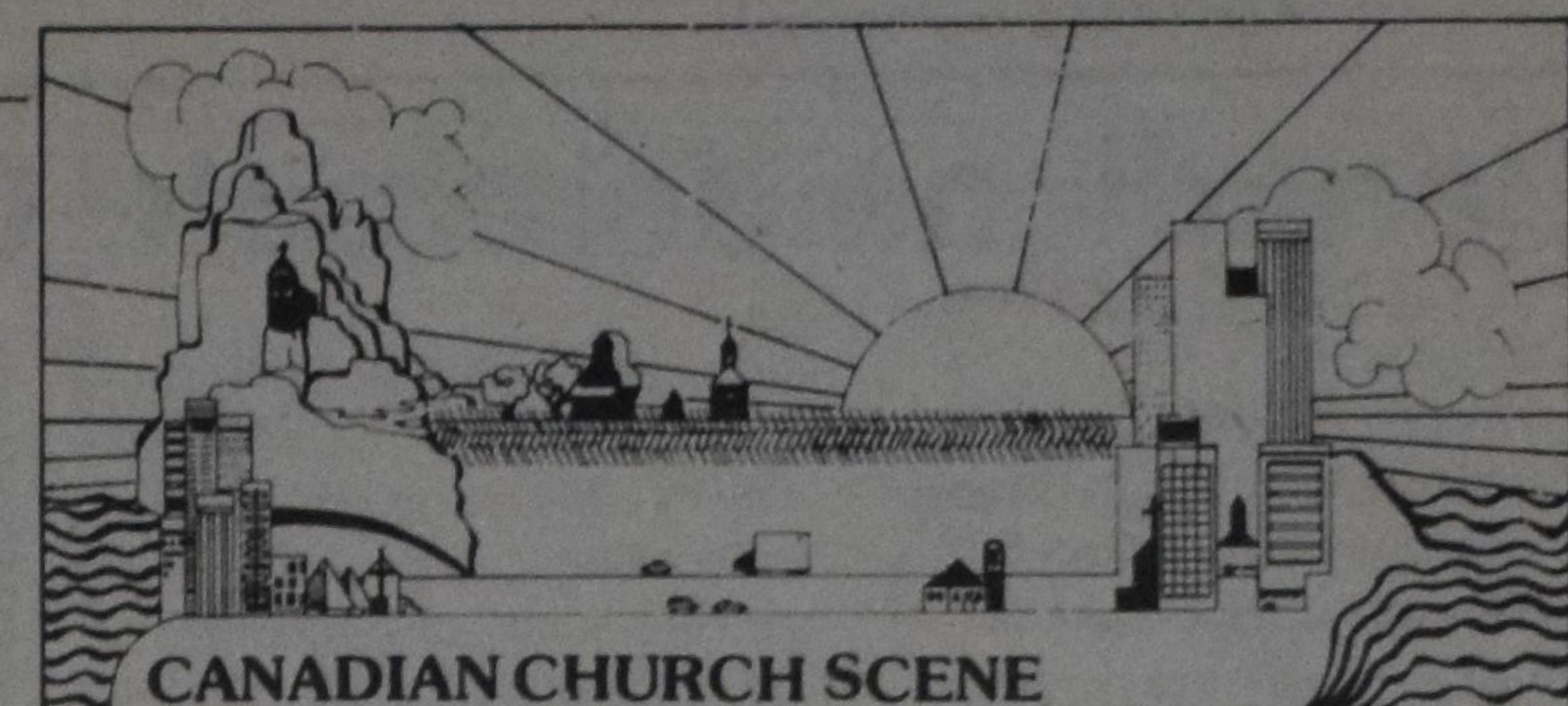
"Moreover, there are times when a board becomes so resolute and unyielding that it can be characterized as being as stiff as a board.

"Considering all this, I'd like to propose a name change. 'Pillow' would be nice. Can't you imagine reading in your bulletin that the 'pillow' of elders will meet on Thursday night to discuss the church budget? Doesn't that have a relaxed, friendly, comforting sound to it?

"Besides, with a designation like that, they might even be a soft touch."

Eutychus

Jacob Kuntz is pastor of the First Christian Reformed Church in Kitchener, Ontario.



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Education

Henry de Jong, page editor

Canadians dominate Calvin hockey

Phil de Haan

Hockey's a Canadian game. Even in the U.S. Sure, there are a few Americans and some Europeans playing, but the majority of ice-hockey players throughout Canada and the U.S. are skaters with hometowns named Moose Jaw and Flin Flon.

In the heart of the midwest, 11 Canadians skate around a tight budget and midnight practices in pursuit of the Canadian dream. Or maybe they just love hockey.

Whatever the reason, the Calvin College ice-hockey team continues to reap the benefits. Without its nine Ontarians and two British Columbia natives, the Knights' squad would find itself only eight men strong.

Calvin began its ice-hockey program in 1974 with an informal club team. That club team soon joined the ranks of the Mid-Central Collegiate Hockey Association (MCCHA) in 1978, winning the league championship three years later in 1981-82. Since the club days of the late 1970s the Calvin squad has been dominated by Canadian players. Year after year, approximately half the roster hails from Canada. In 1985-86 the Calvin ice-hockey team has 11 Canadians on the 19-man roster. And of the remaining eight Americans, one is a transplanted Canadian.

The Knights are off to a slow start this season playing a tough slate of non-conference

pre-season contests. They have faced Ferris State, a Division II school which gives athletic scholarships, twice and have had two road games against Lake Forest of Chicago.

Despite Calvin's 4-6 record, first-year coach Ken Piers, a professor of chemistry at Calvin, remains optimistic. "We've played 10 games against some really tough competition," he says. "I think we've played well but we're having trouble scoring goals. When that comes our record should improve."

Last season the Knights finished an even 6-6-1 in MCCHA play, good for third place. "This season's goal," says Piers, "is to win the league." Last year's top three scorers all return this season. Senior Mike Olthuis, of Toronto, led Calvin in 1984-85 with 58 points on the strength of 29 goals and 29 assists in only 17 games. He has five goals and six assists this season. Terry Bax, a sophomore out of Walkerton, had 24 points last season and has notched three goals and five assists in 1985. He and Olthuis team up with sophomore Brian Noordewier, of Grand Rapids, to form Calvin's first line of forwards.

Senior goaltender Rick Vander Sluis of Chatham returns for his fourth season between the pipes. Last year Vander Sluis played in 10 of 17 games, racking up 302 saves (30.2 per game) and recording a goals-against average of 6.00.



Calvin's hockey team pictured left to right: (front row): Rich Lodewyk, Pete Schuringa, Arnie Boonstra; (back row): Bernie Renkema, Terry Bax, Rick Vander Sluis, Rick Buys; (not pictured): Mike Olthuis, Nelson Greidanus, Wendall Ewald, Mark Klooster.

He has been the workhorse this year, appearing in nine of Calvin's 10 games with a goals-against average of 5.50. In the offensively-minded MCCHA his performance will be key to the Knights' success.

Piers, who began the Calvin club team in '74, grew up in Alberta. "I've been involved in hockey one way or another all my life," he says. With the rough ride of non-conference games over, the Knights should improve on their record as they begin play this month.

"The offense will have to generate a little more scoring power," Piers says. "Some of the big scorers have to start putting the puck in the net."

The Knights have scored 44 goals in 10 outings while giving up 58 to opponent sticks.

College introduces program in The Netherlands

PELLA, Iowa — Central College, already a leader in international education with five study abroad programs in Europe and a sixth in Mexico, will begin a new program in The Netherlands next fall.

Interest in a Netherlands program is a logical one. Pella was founded by Dutch settlers and the city has preserved much of its ethnic character. The college is affiliated with the Reformed Church in America which has a Dutch heritage.

The program will be headquartered in Leiden, one of Holland's oldest cities and regional centre for a population of 450,000.

Central will offer its program in The Netherlands in English, making it available to all students. The curriculum will, however, offer courses in Intensive Practical Dutch language with an emphasis on conversational skills.

Other courses will include Dutch Studies, History of the Low Countries, Dutch Art and Architecture, Urban and Regional Planning in The Netherlands, International Marketing and Modern European History. Other courses, independent studies and internships will also be developed in a variety of areas, including special emphasis on International Business.

Students will live with Dutch families for the first several weeks, then move into approved apartments and adopt the lifestyle typical of European university students. Their courses will be conducted at a central location by Dutch professors from the area.

Hired as program director is Dr. William J. Stronks who headed a Netherlands program for Dordt College in recent years. A native of Aalten, The Netherlands, he has a Dutch Teachers' Certificate, a B.A. in history from Calvin

College, a Master's degree in German from Vanderbilt University and a Ph.D. from the same institution with a major in German language and literature and a minor in French.

He has also studied at the University of Chicago and the University of Vienna and has additional training in Spanish from Yale University's Language Institute and from institutions in Mexico and Spain. He has been a foreign language instructor at Western Kentucky University, Trinity Christian College in Illinois and Dordt.

Central will begin recruiting for its new Netherlands program immediately, with the first session to open in the fall of 1986. Like Central's other European programs in London, Wales, Vienna, Paris and Granada, students may study in The Netherlands for the whole academic year or choose to spend either the fall or spring semester there.

Also, like the other programs, this one will be open to qualified students from other colleges and universities. Since the mid-'60s, nearly 4,000 students from more than 600 other colleges and universities have studied abroad with Central College. Credits are transferred easily and Central provides full transcripts.

Students can earn as many credits overseas as they do at their home institutions.

Anyone interested in receiving more information about Central's new program in The Netherlands (or any of the others) should write to the Office of International Studies, Central College, Pella, Iowa 50219.

Contact sports affect moral reasoning

Children who participate in contact sports are more physically and verbally aggressive than their peers, according to a team of sports psychologists at the University of California at Berkeley. The "jocks" are also likely to show

less mature moral reasoning. After asking children at a summer sports camp to solve hypothetical moral dilemmas, the researchers rated the responses by how much the solutions emphasized concern for themselves and others.

They found that children who had participated the most in high-contact sports generally responded more egocentrically in moral dilemmas involving both sports and daily life.

While acknowledging that youth sports have the potential for promoting moral growth, Berkeley physical education professor Brenda Jo Bredemeier says that the emphasis on winning in high-contact sports and the ambiguous message about aggression and intentional injury "may be counter-productive for kids beginning to weigh their own needs and the needs of others."

from Christian Home and School

Congress drops ban on "secular humanism"

WASHINGTON, D.C. (EP) — The U.S. Congress has dropped a controversial legislative provision which had forbidden use of federal funds for the teaching of "secular humanism" in public schools. Both houses of Congress passed a new version of the magnet-schools program which does not contain the ban.

The ban, which passed in 1984 with backing from Sen. Orrin Hatch (R-Utah), had little real effect. The legislation contained no definition of "secular humanism," making it difficult, if not impossible, to enforce.

The ban, however, was considered an important symbolic measure.

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Society

Abortion

Powerful pro-life record available to organizations

Where the Miracle Takes Place by Barry and Annette McLoughlin. Ashling Records, 1985. Produced by George Brasovan, distributed by Campaign Life, 215 Victoria Street, Suite 505, Toronto, ON M5B 1T9. Reviewed by Marian Van Til.

Campaign Life, a pro-life organization based in Toronto has available for distribution a recording which Dr. Bernard Nathanson (narrator of "The Silent Scream") has called "by far the best pro-life song I've heard."

Nathanson is probably right. The song, "Where the Miracle Takes Place," was written by Torontonians Barry and Annette McLoughlin as a response to Nathanson's film. It came to prominence last summer when the McLoughlins performed it at the U.S. National Right To Life Convention in Washington, D.C.

The song is a hauntingly powerful picture of an unborn child's tiny universe and its impending destruction through abortion. The song uses frank language but does not sensationalize the grimness of

abortion — neither with its text nor through its music. It is written in a quiet, ballad-like style and subtly builds in intensity and emotional impact.

In part, it reads:

*Within her tranquil sea
Of peace and dreams,
Eternity
Suddenly the vision's gone
There's something wrong
What's going on?
She withdraws from the
knife
Pleading for her life
Trapped within the corner
Of the room that's meant
to warm her.*

Barry McLoughlin says he and Annette are "optimistic that the song will educate young people about the tremendous injustice of abortion." He didn't indicate how he thought it would do that or where many young people would get a chance to hear it. Though it would give pause to anyone who listens to it carefully, the song may be more likely to become a kind of theme song for the already "converted." The song (with a less impressive number called "The Touch of a Child" on the

flip side) is being distributed as widely as possible to pro-life groups across Canada and the U.S. What they do with it will determine if, indeed, it becomes a tool for "educating young people to the injustice of abortion."

"Where the Miracle Takes Place" is available from Campaign Life, the Catholic Truth Society, St. Michael's Church Supplies (all in Toronto) and Records-on-Wheels stores.

Groups that purchase 50 or more records will be offered a bulk rate of \$2 per copy. They can be sold for \$3 each (regular price), netting the selling organization a \$1 profit per record.

Kuypers Kapers



Gospel artists receive Grammy nominations

LOS ANGELES, Calif. (EP) — Grammy nominations, including Gospel artist nominations, were announced January 9 at the Beverly Hilton Hotel in Los Angeles. Nominations are made each year by the National Academy of Recording Arts and Sciences.

Best Gospel performance, male, nominations included: Steve Green for his album, "He Holds the Keys"; Phil Driscoll for his album, "Power of Praise"; James Blackwood for, "Fifty Golden Years"; Larnelle Harris for "How Excellent is Thy Name" from his album, "I've Just Seen Jesus"; and Russ Taff's "Medals."

Nominations for Best Gospel performance, female, included: Amy Grant, for her album "Unguarded"; Leslie Phillips for "Black and White in a Grey World"; Sandi Patti's "Hymns Just for You"; Debby Boone for her Michael Omartian produced album

"Choose Life"; and Sheila Walsh for "Don't Hide Your Heart."

Nominations for Best Gospel performance by a duo or group, choir or chorus included: "Beat the System" by Petra; "Commander Sozo and the Charge of the Light Brigade" by DeGarmo & Key; "I Could Never Say Goodbye" by Randy Stonehill and Amy Grant; "I've Just Seen Jesus" by Larnelle Harris & Sandi Patti; and "Let the Wind Blow" by the Imperials.

The winners of this year's Grammy Awards will be announced in a televised program February 25.

High court rejects appeal of Iowa compulsory education law

WASHINGTON, D.C. (EP) — The U.S. Supreme Court has let stand lower rulings which upheld a disputed portion of Iowa's compulsory school attendance law. The law in question exempted the Amish community, but not independent fundamentalists, from the state-certification requirements for teachers in private schools.

Iowa law requires children to attend a public school or a private school with certified teachers because of the state's "compelling interest" in insuring the education of its citizens. Ten parents with children enrolled in a Christian school operated by the Calvary Baptist Church in Charles City challenged the law after the state board of education rejected their application for exemption from the statute.

The parents contended that by limiting the exemption to the Amish community, the state was unconstitutionally establishing religion. But Iowa officials said the Amish could

be singled out for special treatment because they are "isolated from the mainstream of American life," and don't need training to compete in society at large.

Attorneys for the parents asked the court to review the case to clear up "national confusion" over enforced teacher certification in sectarian schools. The state's brief argued that the Court had no jurisdiction to review a state supreme court decision.

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Boissevain-CJRB..... 9:30am 1220
Steinbach-CHSM..... 9:30am 1250
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Kentville-CKEN..... 8:30am 1490
Middleton-CKAD..... 8:30am 1350

ONTARIO

New Glasgow-CKEC..... 7:30am 1320
Sydney-CJCB..... 8:00am 1270
Weymouth-CKDY..... 8:30am 103.1
Windsor-CFAB..... 8:30am 1450

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Ajax-CHOO..... 9:30am 1390
Atikokan-CFAK..... 10:30am 1240
Chatham-CFCO..... 9:30pm 630
Brantford-CKPC..... 10:00pm 1380
Ft. Frances-CFOB..... 10:30am 800
Guelph-CJOY..... 9:30pm 1460
Hamilton-CHAM..... 7:30am 1280
Kapuskasing-CKAP..... 9:00am 580
Kingston-CFMK..... 10:00am 96.3
Newmarket-CKAN..... 9:30am 1480
Ottawa-CFGO..... 8:30am 1200
Owen Sound-CFOS..... 10:30am 560
Pembroke-CHOV..... (Sat.)..... 6:00pm 1350
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Poetry

Translator's foreword

Jan H. De Groot (now 84 and still very lyrically busy) has been my overseas Dutch poet-friend since the mid-sixties. He was writing scary, scathing, but sensuous apocalyptic poems at that time and they caught my attention — as well as that of the Swedes, the Germans, and the French, who all did De Groot in translation. The poems I "translated" at that time were heard in English first in the U.S.A. where I was studying at the time. It was a fine first for me since my college efforts resulted in a booklet entitled *Signals Against the Sky*.

Although De Groot has published at least 27 volumes of poems, Dutch literati never quite know where to "place" him (not that *he* cares!). He is so eclectic and has mastered so much (making "rough" and "refined" look equally artistic) that he has — in seeming contradiction — been labelled variously as: the "gentle butterfly-nature poet"; the "wild, experimental prophetic voice"; the "inventor of a new Dutch sonnet"; and the "fracturer of those same new sonnets". But in 1946 he was awarded the Amsterdam Poetry Prize for being "the poet of the Resistance."

A few years ago (age 80) De Groot seemed compelled to take a few weeks out of a busy schedule to reflect on the theme of death and dying. He had just moved to an environment devoted to that topic — a sort of wooded but cultured "retirement zone" (glorified Homes for the Aged) which he fictionalizes as

EDGEWOOD (or *Het Uitwijkbos*). And so he comes up with six fast-&-loose "sonnets" which are, nevertheless quite strict, poignant, humorous and (he can't help it) self-critically up-front. They express his notion of having "a place in the woods ... forever being on the edge of the woods ... and, finally, being out of the woods."

When De Groot didn't immediately expire after completing his "old age" sonnets, he quickly went back to tackling more serious things like environmental issues, tyranny, world governments, the burgomaster, and whatever he thought needed to be confronted by Dutch-cleanser language.

Between us we decided long ago that my "translations" of him are better coined as "translanguistic adaptations", a term neither of us can define any further — except that it has to do with taking great liberties in order to preserve the "essence," "dignity," and "cadenza" of the original. It may seem fast-&-loose but it is, in fact, a way of becoming truly "literal" in terms of total impact (the way Dylan Thomas talks about "literalness"). Be that as it may, scholars have more time to spend on such distinctions than do poets.

Herewith six "sonnets" ... which I dedicate to the memory of my father, Willem Tammenga.

On the edge of Edgewood (1)

Animals dying know the date
of departure from grounds
they have always hunted
... edging away without fight
but undaunted
to hide-away holes — they are
seldom late.

But we shuffle along
the paths well-acquainted,
not pointing our toes to
Eternity Street.
Accepting of opiates, fighting defeat
we struggle until the last sob
is granted.

Each one of us knows his own isolate
edging away to a place in the Woods:
to be silent there
with his innermost
thinking.

And freed at least from that struggling
weight
(soft mosses on eyeballs
closing their hoods)
to follow the beckonings then
without blinking!

ON THE EDGE OF EDGEW

six sonnets

by

JAN H. DE GROOT

translated from the Dutch

by

Frederick W. Tammenga

(original title: *Het Uitwijkbos*)

On the edge of Edgewood (4)

Here too one finds the fossilised
me-too faces
(but fewer than within the E.E.G.
where high-priced nobodies eventually
collapse beneath their burdens
without basis).

Here me-too faces are the elegies
of wretchedness and
vertebras in braces.
The yoke is equalized, no special cases!
And me-too faces meekly walk
the leash.

Fact is, none of us self-proclaimed
old sages
is too *Progressive!* Pappa's cup of tea
is all we sip on:
"Good-old V.V.D."

What else is there to say
in Press Releases?

the really small me-toos
are nuthouse cases.

The big ones slice
another verse
like me.

Translator's Note: the E.E.G. (Europese
Economisch Gemeenschap) is anglicized, the
European Economic Community.
The V.V.D. (Voor Vrijheid en Demokratie) is an
older form of the Dutch Liberal Party.

On the edge of Edgewood (2)

At EDGEWOOD we write shuffle with a v.
The f is too ferocious for the tread
and pace our ponderous feet have set
(secretly hoping for
some levity!)

Yeah, what about this stumbling into beds
of endless sleep?
Life goes on luring me!
— the numerous living dreams
not meant to be — so few
were salvaged just before
they fled!

(My heart sinks in my shoes — I get upset
and tremble when my ground
is not quite level.
My confidence has all gone to the devil!?)

Well I don't fish v's no more
from the alphabet!
Just waiting for my destiny's
final scribble
so I can finally set my
letter

Z.

On the edge of Edgewood (3)

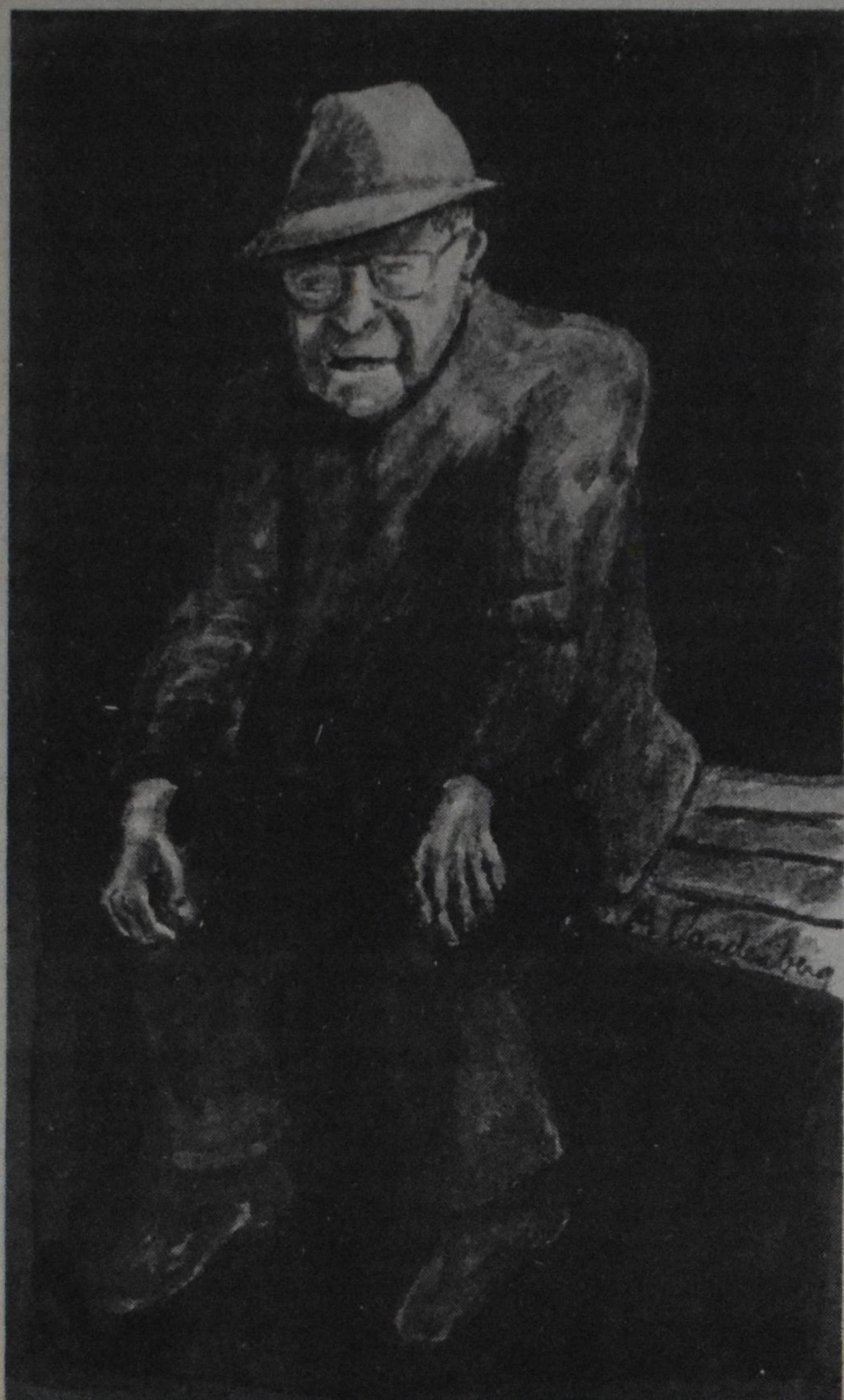
We are the hunters of some final bliss.
Old-fashioned gold
shines through the autumn windows:
projections of old memories, innuendos,
or lovespiel of what was and of what is.

Together we have fallen from the saddle
in fight upon the ground
and in disgrace
with fractured hip
and a disfigured face
and agonies that simply won't be idle.

Sometimes a hunter's horn
sounds from the Edge
to mark a deer or maybe a young fox
chased by the hounds alive
with deadly growlings ...

nearby, an evening bell begins
its tolling:
the signal is so clear
could it be calling?

I let go slowly
Earth's old window ledge.



Ink drawing by Adrian Vandenberg

WOOD

the edge of Edgewood (5)

nt with grandson Aldo down the trail
leads towards the quiet
Edgewood pond.

Autumn afternoon. The ducks were sound
asleep in brushwood — bills
upon their tails.

walked. He babbled.
He were holding hands
he ran ahead then turned around
out he saw a blackbird on the ground

aid — I thought — who simply
understands!)

aid: I'm gonna call you grandfather.
Iired of OPA ... such a nothing word
sounds like donkeys braying,
absurd!

I said: son, you seem to know
what matters.
disturbed
now I feel restored

's throw all opas quickly
erboard.

On the edge of Edgewood (6)

The Edgewood forest, breathing relaxation:
tucked in with snugness up to ear and nose.
How still this world in ultimate repose,
in powdered bedspread snow precipitation!

Before the wakening of a sentry post,
before a duck can quack
his dream translations,
it comes: a flight of tangerine colour passion
spilling from Edgewood like
a liquid rose.

Can I, poor soul
(I'm saying that in fun!),
reach for that snowfield finish line
in crimson
or must I wait till Spring and Summer's done?

I have to pay some debts.
My self-deception
must stay behind while I greet everyone.

For the Golden Gates, they say,
won't pass
corruption!

The martin and the sparrow**Lini R. Grol**

The martin and the sparrow sat side by side on the fence. This you must know is very rare. After all, a martin is a martin and a sparrow is a sparrow, and they never see eye to eye about the same thing.

But there they were, one early day in spring.

The martin felt weak and weary after the long and exhausting trip from the south. Maybe just a wee bit lonely too, for she had strayed from the flock and her mate, and she waited for him with fear and foreboding.

As for the sparrow, she was neither weary nor lonely, for she'd never left this yard where she was born. She knew her numerous family and friends were around, even if at that very moment she could not see them. And there were so many of them. Well, a few sparrows had died during the long and hard winter, either from the cold, starvation or the cat.

That scoundrel, fat as he was, and always pretending to be asleep. Then ... all at once leaping and snatching at them. This was one sparrow who had outsmarted the big cat. Had watched him when with seemingly closed eyes he had made ready for his next catch. Sparrow knew one had to be fast as well as clever when the cat was around.

And there they sat, side by side, the martin and the sparrow. They both were eager to talk, but as they'd never talked before, they didn't know how to begin. The martin stretched her beautiful wings, first the one then the other. The sparrow watched her with envy and thought, "Look at these wings! If I only had such wings, I'd never need to fear that fat cat."

Suddenly the martin unable to keep quiet burst out, "Oh, it's so good to be here again."

"Is it? Is it?", the Sparrow chirped in surprise, not only because the martin finally talked to her, but also wondering why, if it was all that good to be here, all the martins left in the fall. But she didn't say so, for she didn't want to upset their delicate relationship.

"Oh yes, yes." The martin shuddered as she said, "You have no idea how tiring and how dangerous those trips to the far south are. Have you ever heard of those huge hawks and eagles which prey on us?" Right away she told of narrow escapes, being separated from the others, the grueling long trip and the never-ending search for food. And finally she said sadly, "I now fear I have lost my mate." Then remembering that she was a martin said rather haughtily, "Of course, you being here all the time wouldn't understand ..."

"Indeed ... indeed," muttered the sparrow. But then, not to be outdone, she told the martin her tale of the long harsh winter, their lack of food and the danger of the big cat."

The martin listened politely, but she thought how little incentive these sparrows had. Why, if the going was this rough, the fare that lean, not to speak of the cat, why not go away? They could fly, couldn't they?

But she said nothing; listened politely. A martin knew how to behave.

"Yes, it is very rough for us sparrows." The sparrow ended her sad tale of death and despair. But then she added triumphantly, "We are a staunch race. We don't give up ever. We stick to our place if it kills us."

At this remark the martin ruffled her feathers, spread her wings and flew away. She fumed to herself, "Those silly sparrows. Those stick in the muds. They don't have the wisdom to see when it is time to change one's ways. They get what they deserve."

The sparrow watched her take off with those lovely long wings and said to herself, "Those martins. They have no stamina whatsoever. At the first cold spell they flee to the warm south. Where would this country be if we were all like them?" Then she joined her sisters, brothers, cousins and friends and told them all about the martins — what she had heard and what she thought about them.

And they all agreed with her.

That was the very last time a sparrow and a martin spoke to each other.

And you know why.

Lini Grol is a scissor-cutting artist and writer living in Fonthill, Ontario.

Feature

Freedom for a piece of gold

John De Best

This story is a true account of a perilous journey for freedom concerning one of the so called "Boat People". Her incredible courage and unshakable faith. It is the true story of a young peasant girl named Ngu Quynh Dung.

The story of Dung (sounds like 'young'), begins in the highlands of South Vietnam in the countryside near Plaiku, a town high in the mountains on a plateau close to the Cambodian and Laotian border.

It was 1975. Dung was a pretty 15-year-old girl attending high school. War had been a part of growing up, and one had to learn to live with that. Life seemed normal. Her mother, two sisters and two brothers, worked the small farm for their everyday needs, and father Ngu was a soldier truckdriver in the South Vietnamese army. All were practising Buddhists. But terror struck the area and eventually the rest of the country. The Americans were pulling out of Vietnam and the country was soon overrun by the communists from the north. Dung's father, being a soldier, was taken prisoner.

Dung was put to work as a clerk in the town hall office to keep records of food and clothing coupons distribution. Her school education had stopped at the age of 15. Her dreams of a higher education shattered in a matter of hours. Life itself became unbearable. Freedom and "growing up" had stopped in the middle of time.

Dung was a young girl with many talents, but her childhood was disturbed by religious beliefs that made her afraid. "Buddha teaches that one cannot make mistakes in life and have also a good 'second life' after death," she said. "They told me the less mistakes the better. Even an ant can sin!"

"I was scared!" she said. "I was so scared that I wanted to die young so as to make as few mistakes as possible. I sure did not want to spend my 'second life' as a pig or a chicken. They said that was the punishment for sin!"

"I heard about God for the first time during my short period at high school. We were taught 'Roman Catholicism' for one-half hour a week. Although I never believed I

"In 1979 my father was released after four years. He knew it was going to be very difficult to escape again, so plans were made for my younger brother and I. Two years later we secretly started our journey down the mountains and towards the

one of the lucky ones to be chosen. My brother was rejected and had to stay behind on the beach. To this day I don't know what has happened to him. Maybe he is still in hiding or back at home or in prison. He may not even be alive anymore."

family that was murdered that way by them except a little boy who had fallen overboard. He miraculously washed ashore days later on a beach in Thailand. Floating atop the waves he had drifted towards the shore.

"One day, after a fierce storm, the boat suddenly started to fill up with water. The rough sea had damaged the boat badly and cracked the bottom. We were told to look out for kelp that floated on the surface of the water. After we had spotted some we all started to stuff the cracks with kelp and managed to keep the little 16 foot boat afloat. After 15 days of helplessly drifting, we finally reached the coast of Thailand. All nine of us had been saved! It was September 29, 1981."

A humble servant

Dung arrived in a Thai refugee camp and stayed there for three years, never being allowed to go outside the fence of the camp. Through a volunteer from "Youth With A Mission" she learned more and more about God and Christianity and consequently committed her life to Him as a servant.

"I pray every day, for long periods at a time, and ask God to care for my family in Vietnam. I write my mother but never receive an answer. I would like to know what happened to my brother. Maybe he is home again. Maybe he escaped also. I just don't know. But I am convinced the Lord knows where he is and He will care for him. I'm sure of that. I pray to God every night to forgive the sins of my family. They are still Buddhists but He will listen."

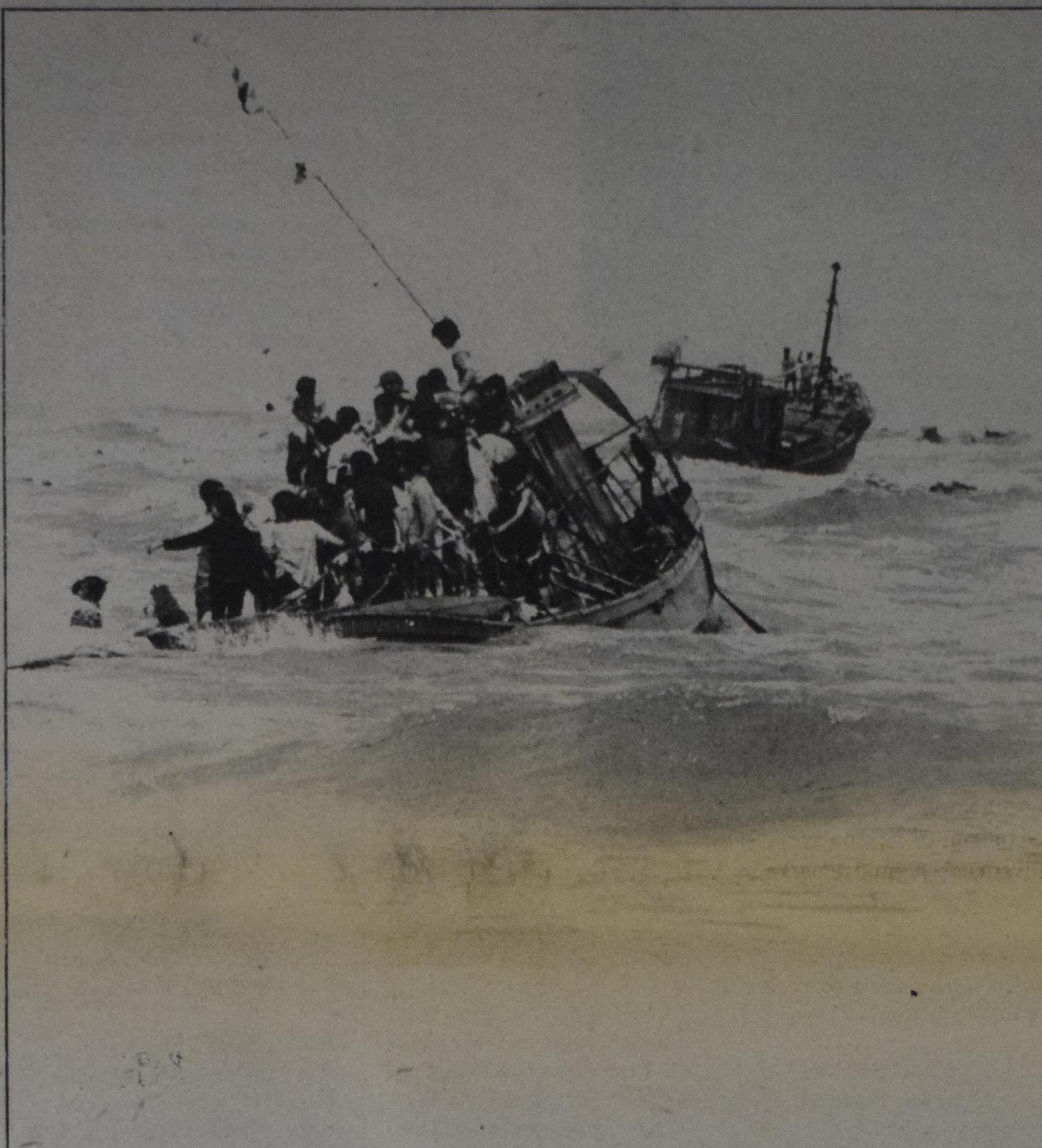
Dung now lives in Toronto. She shares a small one-room apartment with two other girls. Attending English classes everyday as a government sponsored refugee, she also receives a Metro Pass and some pocket money.

We met Dung one day at The Lighthouse while attending a Vietnamese wedding. Thank God for The Lighthouse! It truly is a beacon of light to many lonely people from many nations.

Dung is also very active in the Vietnamese Christian Church in Toronto. "We have only one church and very little money. But there are so many of our people who want to know more about God and wish to worship Him. It was very expensive to send letters to all the people so we made up our own posters and pasted them on the hydro poles. I hope someone reads them."

"There are two people I know in Mississauga who would like to learn more about the Lord, but they are too far away from our church. One

Continued on page 14 ...



Many refugee boats were over-crowded and many lives were lost at sea due to storms, sickness and attacks by pirates.

could pray to Saint Peter, for the first time I believed I could pray to God Himself."

Two and a half teals of gold

"After 1975, everything in the country deteriorated. Schools were closed, my father was in prison, the stores were empty. For four years we lived off the small garden. We were always being watched, for they suspected that my brothers would try to escape. So, we lived in constant fear.

"When we finally tried to escape, we were all caught within days and sent to prison. After six months my brother and I, being the youngest, were set free.

coast, mostly travelling by night. From there we made our way to Saigon where we had to go into hiding. Our dark suntanned faces would give us away as farmers and questions would be asked. Father had made contact with a fish boat captain and paid him 2½ teals of gold [approximately 3½ ounces]. He had only saved seven teals since he got married so, 2½ teals was a great deal of money.

"On September 5, 1981, we secretly left the city. It was dark and raining. We arrived at the fishing boats which were ready to go to sea as they do every night. There were 40 people waiting, but in the end only nine got to go on board. I was

That day of September, 1981, was the last day Dung has seen or heard from her family. She has written many letters, but there are no replies.

Fifteen days of terror

Dung continues her story. "We left the beach lying face down on the bottom of the boat, so we would not be detected." (The boats are usually occupied by three men.) "Our destination was Malaysia, 250 km across the South China Sea and the Gulf of Thailand. Soon after our departure the engine in the boat failed and we were adrift not knowing where we were going, and always afraid we would be attacked by pirates. They would steal everything and anything.

"The huge waves made me sick and I could never eat. The pirates eventually caught up with us. They indeed stole everything we had and the women were always taken advantage of. The Thai were known for that and feared by everyone. Anyone objecting was simply killed or thrown overboard. I know of a whole

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Respect is a two-way street in parenting

Joyce Geleyne

Parenting has never been an easy job. Yet it is a task which, if done well, can provide immeasurable satisfaction and joy. If done poorly, the effects can be widespread and disastrous. In a world so full of confusion, inconsistencies, and constant change, it is more vital than ever that the child find an oasis of security and stability in the context of his immediate family.

There are many ways in which parents can work to provide this security. I will pursue the two most important ones. The first is the need to equip the child with a total sense of adequacy and self-esteem. The other is the need for discipline.

Wanted: looks and brains

First, let us consider the importance of self-esteem. In order for a person to be acceptable, the world demands that he be good-looking and intelligent. Those have been found to be the two outstanding qualities required by society. "We have systematically been taught to worship beauty and brains, as everyone else..." says Dr. James Dobson in his excellent book, *Hide or Seek*. One is not considered valuable for oneself alone.

Once a child enters kindergarten he discovers this reality in one way or another. Long before he reaches his fifth birthday, however, he has already been evaluated by others on the basis of his looks. An ugly baby is often a blow to the ego of his parents (initially) and a source of embarrassment to his "admirers" who, of course, don't know what to say if they cannot remark on the baby's cuteness. Is it not true that we respond differently to a cute baby than we do to an unattractive one?

This value we place on beauty inadvertently becomes apparent to children simply by means of the fairy tales they are told. The ugly duckling was rejected and despised until he turned into a beautiful swan. Rudolph the red-nosed reindeer likewise was rejected because of a slight physical irregularity — his red nose. Cinderella found good fortune when she was transformed into a beauty. The queen in "Snow White" wanted to know who was the fairest of them all.

Paying the price

There are countless other ways in which society convinces children that physical

perfection is immensely desirable. The slightest flaw is soon picked out by his peers, and the child becomes the object of open ridicule as well as the bearer of derogatory nicknames.

Children are very sensitive to all this and are keenly aware of their status in the classroom. Kindness and consideration are not outstanding virtues among children and they easily exclude the ugly and unathletic from their games and sports, birthday parties and Valentine card list. As Dr. Dobson says in his book "Every day he [the ugly child] is confronted by his own awful inferiority and there is no escape. He can blame no one. He can change nothing. He can neither explain nor apologize. He can't even hide."

Once a child enters adolescence the pressure to "look good" becomes even more intensified. The theme of beauty as a value is ubiquitous in popular songs, movies, advertisements and remarks from people in general. Beauty is also the key factor in attracting the opposite sex, which, during adolescence, is a very dominant goal.

Nothing but pieces

Children who are slow learners are also very vulnerable to situations that can serve to shatter their feelings of self-worth. Says Dobson: "School is a dangerous place for children with fragile egos. For the slow child, the typical setting is unintentionally programmed to disassemble this self-esteem, bit by bit, until nothing remains but broken pieces."

The dumb child knows he is a disappointment to his parents and a frustration to his teacher; also that he is a somewhat less than prime candidate for competition in a math or spelling contest.

Respect is needed

What can parents do to protect their children from the onslaughts to their self-esteem which will inevitably come? In every way, the approach to

child-rearing must contribute to self-esteem from the time a child is born.

Parents would do well to examine their own feelings and attitudes first of all. Is there disappointment because the

friends, and neighbours, within earshot of the subject being so avidly discussed. Such incidents can mar a child's self-concept for life. I am not suggesting of course that we do away with good-natured

Dad!'"

How often don't parents have enormous "things to do" lists driving them on. And how often are not children omitted from these lists? Many times a clean kitchen



Photo: *Beyond Sorrow*, by Herb and Mary Montgomery, Winston Press.

child is not exceptional in some way? Perhaps a parent had wanted a girl instead of a boy. Was the child unwanted? Does the child embarrass the parent by being either too loud or too withdrawn?

Parents cannot build up their child's self-esteem if they themselves do not fully respect him. It is possible for a parent to thoroughly love a child, and yet not fully respect him. Children easily sense this combination of love and disrespect.

Let's look at some of the things parents can do to elevate a child's opinion of himself to a healthy level. It is of primary importance to be sensitive to his feelings. There are parents who loudly remark upon their child's physical or mental shortcomings to relatives,

teasing, a healthy amount of that can help build character. However, parents must seek opportunities to verbalize well-deserved praise.

Time for the little guy

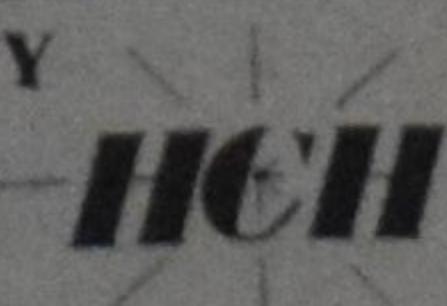
Another valuable way for a parent to make his child feel important is to give him his time. Says Dobson: "There was a time when a man didn't fret if he missed a stage coach; he'd just catch it next month. Now, if a fellow misses a section of a revolving door, he's thrown into despair! But guess who is the inevitable loser from this breathless lifestyle? It's the little guy who is leaning against the wall with his hands in the pockets of his blue jeans. He misses his father during the long day and tags around after him at night, saying, 'play ball,

floor will take priority over a child's need for a listening ear. Then there's all those meetings, which always seem to make Mommy or Daddy have to rush off so quickly after supper. This fast-paced lifestyle can make the harassed parent irritable towards the children even though they don't intend to be.

Concluded next week ...

Joyce Geleyne is well-known as a singer and has made two records. She is currently living in Winchester, Ontario with her husband and five children. She is spending quite a bit of time painting.

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Family

Autograph book

Anne Hutton

After midnight, and I rummage through my bookshelf for something to read. See a small green volume, padded cover. Instant recognition: that's my "poezie album," the Dutch version of an autograph book, back from when I was 15 years old. ALL the girls had them, and I had asked for months. Mom finally got the message, and sent away to Holland for just the right kind. Not only the book arrived, but in it were personal messages from both grandmothers, and a slew of aunts and uncles.

We lived in a more religious age then. The first greeting consisted of a favourite hymn penned by my maternal grandmother. It's roughly the

equivalent of "Be still, my soul, the Lord is on thy side." The Lord who directs the clouds, skies and winds, will find a way for your foot to travel, it tells me. On the left side of the page, shiny stickers of a bright green parrot and of a rose. The stickers were the best part; at 15, I didn't yet realize how precious the messages from all those relatives would become over time.

My favourite page is from my other grandmother. I remember very little of her, except that she had a lovely, old-fashioned flower garden, and that she cried when we left for Canada. On the left, four separate stickers, all of flowers. On the right, this message: "Dear granddaughter, remain



pure as the lilies, simple as the violets, loyal as the rock-clinging vine. Then you'll become a rose to the glory of God."

We don't give our daughters poetry albums, or autograph books, anymore. And if we

did, we probably would use verse which was humorous, or affectionate, rather than religious. Not many of us feel free to express so exactly what we wish for our children. My grandmothers did, my aunts did, and even some uncles took time to pen a few words.

Well, we live in a different time. Our oldest son graduated from a love of the Book of Revelation — for its beautiful, poetic language — to a love for Tolkien's writings. When he professed his faith in front of the church last spring, we gave him a deluxe edition of Tolkien's *Lord of the Rings*. It's printed on what he calls "Bible paper," with gold edges

and an embossed cover. He didn't need another Bible, and Tolkien has also been a major shaping force in his life. That luxury volume will be, for him, a memento similar to my little album, we hope.

Let's give our children books. Good books, thoughtful books. And with those books, the message of purity, simplicity and loyalty, for the glory of their God.

Anne Hutton is a housewife, radio broadcaster and member of the Editorial Board. She lives in Kentville, N.S.

Freedom for a piece of gold

... continued from page 12. ... day I hope to meet them and teach them about the love of God.

One Sunday afternoon, while visiting us, I was playing some Christmas carols on the organ in our dining room. Dung came and sat beside me and said: "Can you play 'O Holy Night?'" I started to play, and to our amazement she began to sing in Vietnamese, "Thanh Thay, Thanh Thay" — O Holy Night. She sang it with a beautiful well-trained soprano voice that truly delighted us all.

"I'll go wherever He sends me"

During one of our conversations, which was an exercise in patience but also, at times very emotional, due to her language difficulties, this tiny woman with her silky black hair and dark eyes that expressed her whole character, showed us a person full of love and compassion for others and a complete inner rest in the Lord. An almost angelic voice that never quivered, but with controlled emotion and unshakeable faith in Him who

loves her, courageously told her story. Oh, how we treasure the few days she spent with us.

"Do you have an English Bible for me?" she asked. I handed her a New Testament. She opened it at Matthew 24 and quoted verses 13 and 14:

"But he who endures to the end will be saved. And this Gospel of the Kingdom will be preached throughout the whole world, as a testimony to all nations; and then the end will come."

"I want to be ready now!" she said. "I know that God has given me intelligence. I can do what He wants me to do. When I can speak enough English, I will go where He sends me, and do what He wants me to do. I also am assured of the fact, that I cannot do anything without Him."

"I want to tell my people about the love of God, before it is too late. I pray that He will send me back to Thailand someday to teach the people in the camps how to worship the only living God! But, I'll go wherever He sends me!"

"I am also convinced, that someday, I will meet my little

brother again and the rest of my family. If not here, then in heaven. And then, we will all be free at last!"

John De Best is a deacon of the Bethel Christian Reformed Church in Newmarket, Ontario, and a board member of the Christian Reformed World Relief Committee.

The price of technology

David Suzuki

Ever since I became involved in the electronic media 23 years ago, I have assumed we need a general public that is more scientifically informed. In the long run, I had hoped, an educated public would elect politicians who themselves were scientifically literate, and hence able to make more informed decisions about scientific and technological issues. I still believe that, but recently I've wondered about the many examples of the negative effects of technology, and I realize that there is a far more fundamental stumbling block to the wise use of new technologies.

What I had foreseen was a society in which there would be mechanisms for people with a broad spectrum of interests and expertise to assess a new technology for its benefits and detriments, *before* it would be allowed to be used. The history of science and technology informs us that no matter how beneficent they seem, they always have a cost. The technocratic optimists who look to technology to solve technology-created problems must accept that this cannot be expected to continue indefinitely. So my assumption had been that panels of people would assess benefits and costs — and where there were potential hazards that could not be documented, that the burden of proof would rest with those who wanted to use it: not the potential victims.

I still believe that this would be a good way to look at new techniques and products before making them available. But again, the history of technology reveals a major problem that cannot be handled this way. In most cases, the benefits of a new technology are immediate, obvious and enormously desirable. We like technology because it makes life easier or richer. And once a new technology has been found to be effective we can't conceive of doing without it. Thus, although I find that 99 per cent of the copied material I now receive at work is garbage, I cannot imagine living without a Xerox machine. And my life has been

revolutionized by word processing with my portable computer. But in trying to assess the costs, we should realize that often they may be revealed only after the technology has been in use for years or even decades. Let me give you some examples.

Perhaps one of the striking cases is the story of the synthetic hormone diethylstilbestrol (DES), which was used to stop premature labour in pregnant women. It was only after a generation of use of the drug that epidemiologists discovered that girls who were *in utero* at the time of their mothers' exposure to DES had a much higher risk of developing a rare form of cervical cancer. Yet here, no amount of pre-testing could have detected these effects.

The same must be said for the oral contraceptive. The benefits of the Pill were obvious: control of fertility, and enormous profits for pharmaceutical companies. Extensive tests were done to show that it was an efficacious and safe contraceptive. It was only after *millions* of healthy, normal women had taken the drug for years that statistically-significant detrimental effects turned up. Once again, no amount of solid experimental testing and careful consideration could have anticipated these results.

A third example is television. Once again, the benefits were immediate and obvious — profits from commercial revenue, and great potential for entertainment, information and education. But no amount of prior consideration could have anticipated the direction that programming and commercials would go, the number of hours viewed, the social ramifications. Now, generations after the advent of television, we have barely begun to realize the social costs of this technology in terms of illiteracy, boredom, violence and warped world views and social values.

*Taken from: *Science Dimension*, Vol. 17, No. 5, 1985.*

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<p>Births</p> <p>BAKKER: With praise and thanksgiving, we announce the birth of CARISSA ANN. A gift for Ruth, Matthew, Reuben and David; the fifth grandchild for Rev. and Mrs. Paul Szto, New York and the 20th grandchild for Mr. and Mrs. William J. Bakker of London, Ontario. Rejoice with us in God's grace and faithfulness.</p> <p>Rev. and Mrs. Bernard Bakker, Truro, Nova Scotia.</p> <p>DONKER: With joy and thankfulness to God, we, Gerrie and Helen are happy to announce the birth of our first child, a daughter, JENNIE MARIE. She was born on January 13, 1986, weighing 6 lbs. 10 oz. Proud grandparents are Mr. and Mrs. John Donker, Woodstock, Ont., and Mr. and Mrs. Len VanGeest, Waterdown, Ont. Great-grandmothers are Mrs. J. Van Eek, Mrs. T. Van Geest-Miedema of St. Catharines, Ont., and Mrs. W. Bergman, Hamilton, Ont. Address: 788 Oakdale Ave., Burlington, ON L7T 1L4</p> <p>GELEYNSE: "The promise is for you and your children" (Acts 2:39) Our heavenly Father has blessed us with another covenant child. DAVID ALEXANDER was born on January 7, 1986, weighing 8 lb. 2 oz. (3680 gm), and is a little brother for Martin. Thirteenth grandchild for both Rev. and Mrs. M.D. Geleyne of Quebec City, and Rev. and Mrs. D.C. Los, of Kemptville, Ont. Another great-grandchild for Mevr. M.C. Geleijnse-de Bruyne, Dhr. A.C. Pouwels, and Dhr. en Mevr. H.L. Boter, of The Netherlands. (Rev.) Carel and Irene Geleyne, 155 Mt. Edward Rd., Charlottetown, P.E.I. C1A 5T1.</p>	<p>Obituaries</p> <p>In His infinite wisdom it pleased God to take to Himself, through a tragic accident, on January 9, 1986, Mrs. GEESJE (Grace) BUFFINGA (nee Vander Linde) of Clinton, Ont., in her 65th year. Beloved wife of Hendrick (Henry). Dear mother of: Helen & Larry Johnston — R.R.#1, Auburn, Ont. Albert & Mary — R.R.#1, Londesboro, Ont. Ralph & Margaret — R.R.#1, Clinton, Ont. Kees & Ruth Anne — Clinton, Ont. Dear Oma of: Walter & Grace Johnston; Brian & Darlene; Jeanine, Henry, Gienna and Stacey; and Jennifer Buffinga. Also survived by two brothers, William Vander Linde of R.R.#3, Goderich and Jake Vander Linde of Winnipeg, Man., as well as two sisters and three brothers in Holland. Funeral service was held at the Clinton CRC on Monday, January 13, 1986, at 2:00 p.m. Internment Clinton Cemetery.</p> <p>On January 9, 1986, the Lord suddenly took home, through a tragic accident, our beloved sister-in-law and aunt in her 65th year, GÉ BUFFINGA (nee Vander Linde)</p> <p>May our heavenly Father comfort her husband Henk and his family. Duke & Henny S. Buffinga — Blyth, Ont. Bert & Susan Buffinga — Blyth, Ont. John O. & Anna Buffinga — Cornerbrook, Newfoundland Gerda M. & Ron Burgsma — Dungannon, Ont. Grace G. Buffinga — London, Ont.</p>	<p>FALCON LODGE Family resort with housekeeping facilities. Please phone collect or write for brochure to Ton or Cathy Struyk.</p> <p>Falcon Rd. Huntsville, ON P0A 1K0 Tel: (705) 789-2603</p> <p>Vacantie in Holland! ± 21 juni - 21 juli, huis met alles voor kleine kinderen te Woerden; f.200 per week. ± 10 juni - 21 juli, huis met boot aan water en bos te Aalsmeer; f. 200 per week. Inlichtingen: J. Bulk, R.R.#2, Mount Brydges, ON N0L 1W0; tel: (519) 264-2444, (519) 264-2910.</p> <p>* Airconditioning * Waterbeds * T.V. * 26 units</p> <p>TUDOR LODGE MOTEL 1665 London Rd., Sarnia, Ontario N7T 7H2 "It's been our pleasure" Jerry and Frances Hettinga Phone 542-7716</p> <p>Employment Wanted</p> <p>21-year-old girl from Calvin seeking full-time employment with a nursery or landscaping company. One summer's experience in landscaping maintenance but willing to be trained. Immediately available. Also willing to go anywhere in Ontario. Call (519) 638-2556 and ask for Cathy.</p>	<p>ADDRESS CHANGE</p> <p>Please use this form and allow four weeks for processing request.</p> <p>Attach your present label here.</p> <p>please print</p> <p>Name: _____</p> <p>New Address: _____</p> <p>City: _____</p> <p>Prov.: _____</p> <p>Code: _____</p> <p>mail to: CALVINIST CONTACT 99 Niagara Street St. Catharines, ON L2R 4L3</p>	
<p>Obituaries</p> <p>August 26, 1909 January 3, 1986 "Send forth your light and your truth, let them guide me; let them bring me to your holy mountain, to the place where you dwell." (Psalm 43:3) The Lord took to His eternal home our husband, father, grandfather, great-grandfather,</p> <p>WILLEM DYKS at age 76. Beloved husband of Engeltje (Bosscher). Dear father of: Tryn & Piet Steenwyk — R.R.#2, Prescott, Ont. John & Shirley Dyks — R.R.#4, Brockville, Ont. Albert & Ina Dyks — R.R.#5, Kemptville, Ont. Ben & Olive Katuin — Regina, Sask. 11 grandchildren and three great-grandchildren. Funeral services were held January 6, in Bethel Chr. Ref. Church, Brockville. Rev. Boodt officiating. Home address: R.R.#2, Prescott, ON K0E 1T0</p> <p>More classifieds next page.</p>				

Classifieds

Teachers	Teachers	Teachers	Teachers	Wanted
BRESLAU: Woodland Christian High School is accepting applications for a qualified teacher to assume duties in September, 1986, in combinations of math/sciences/computers. Please contact the school in writing: WCHS, R.R.#1, Breslau, ON N0B 1M0. This ad will run until February 7, 1986.	DUNCAN, B.C.: Duncan Christian School invites applications for a junior secondary science teaching position for 1986/87 school year. Ability to head the science department and teach some other subjects in grades 7-10 will be required. Please send applications, resume, and/or inquiries to Mr. W. van Deventer, Principal, Duncan Christian School, P.O. Box #549, Duncan, B.C. V9L 3X9. Telephone: (604) 746-5341.	LACOMBE-RIMBEY, Alta.: Active, committed, Christian, self-motivated, loving, experienced (min. 2 yrs.) teachers are invited to apply for a teaching position in a new one-room school in Rimbev, Alta. Grades 1-5, using Alta. curricula will be offered to about 12-15 students, commencing September, 1986. Applicants should hold an Alta. certificate or be qualified to obtain one prior to school opening. The job will commence August 1, 1986, under the authority of the Lacombe Chr. School Society. Contact: D. Moodie, Principal, Lacombe Chr. School, Box 1749, Lacombe, AB T0C 1S0	REGINA: Regina Christian School (play-school to Grade 8) requires a principal/teacher commencing July 1, 1986. The incumbent will be a self-starting, committed Christian, with a minimum of 3-5 years experience as a principal or vice-principal, and experienced in teaching multi-grade classes. S/he will also be skilled in administration, teacher supervision, and curriculum planning. Send resume and inquiries to Mr. Nico Wyngaarden, Chairman, Education Committee, 3433 21st Ave., Regina, Sask. S4S 0T8; phone: (306) 584-0294.	Wanted to buy We are looking for a building lot in the Grimsby-Beamsdale-Vineland area, approximately 1 acre, preferably with trees. Please call: (519) 426-5943 anytime.
CLINTON: The Clinton and District Christian School is in need of a teacher for grade 2 for the period of April 1, 1986, to June 30, 1986. We also have an opening in the primary department for the next school year. Please send application with resume to the principal: Mr. R. Schuurman, c/o Clinton and District Christian School, P.O. Box 658, Clinton, ON N0M 1L0; tel: (519) 482-7851.	GEORGETOWN: Georgetown District Christian School is in need of a part-time Kindergarten teacher (3 days) for the 1986/1987 school year. Please send application with resume to the principal George Petrusma at R.R.#1, Georgetown, ON L7G 4S4; tel: (416) 877-4221 (school) or 877-6444 (residence).	LONDON: London District Chr. Secondary School invites applications for a science teaching position for the 1986/87 school year. Applicants should have a biology and chemistry background. Please send letters of application and resume to the principal: Mr. H. Kooy, c/o L.D.C.S.S., 24 Braeside Ave., London, ON N5W 1V3; tel: (519) 455-4360. Deadline for applications: March 15, 1986.	SARNIA: Sarnia Chr. School invites applications for a possible opening in administrator's position. Please contact the school in writing: SCS, 1273 Exmouth St., Sarnia, N7S 1W9; tel: (519) 344-4562.	WANTED by Canadian Calvin seminarian: Acts of Synod of the following years: up to 1953, '54, '55, '57-'60, '66, '67. Wout Brouwer 1057 Alto SE Grand Rapids, MI 49507
DRAYTON, ONT.: Calvin Chr. School will have one definite (due to growth) and one possible opening in the primary division for the 1986/1987 school year. Drayton is a rural community located about 1/2 hr. from Kitchener/Waterloo. Please direct letters of inquiry to Mr. A.J. VanderStoel, Principal, Box 141, Drayton, ON N0G 1P0; tel: (519) 638-2935.	SMITHERS: Smithers Christian School in British Columbia is in need of two primary teachers and one grade 8 teacher with a French endorsement for September, 1986. Contact G. Eward at Box 2117, Smithers, B.C. V0J 2N0 or phone (604) 847-9833.	RED DEER, ALTA: The Red Deer Christian School Society invites applications for the position of principal beginning the 1986/87 school year. The school is a K-9 interdenominational school, C.S.I. affiliated, with 150 students and 10 staff members. Send applications and resumes to: Mr. D. Plantinga, c/o Red Deer Chr. School, 14 McVicar St., Red Deer, AB T4N 0M2. Deadline February 15, 1986.		Teachers

Langley Christian School

Langley, BC (K-7, 215 students)

is inviting applications for the position of

PRINCIPAL

with Christian commitment and direction. Experience in Christian education, master teacher qualities, and leadership ability in the areas of curriculum, teacher supervision and administration. Duties to begin Aug. 1, 1986. **Deadline for applications: January 31, 1986.**

Send resume and inquiries to:

Grace Muller, Education Committee Chairperson
c/o Langley Christian School
21789 - 50 Ave., Langley, B.C. V3A 3T2
Tel: (604) 533-2222

Medicine Hat Christian School

Due to further expansion and expected vacancies in the school year 1986-87, our inter-denominational school from kindergarten to grade 9 invites applications from qualified teachers in the following areas:

Kindergarten half time

Primary two or possibly three positions. Applicants with strong Christian commitments and a major interest in music are especially invited to apply.

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You are invited to send application, resume, and transcripts to:

Mr. William Slofstra, Principal
Medicine Hat Christian School
318 - 8th Street, N.E., Medicine Hat, Alberta T1A 5R6

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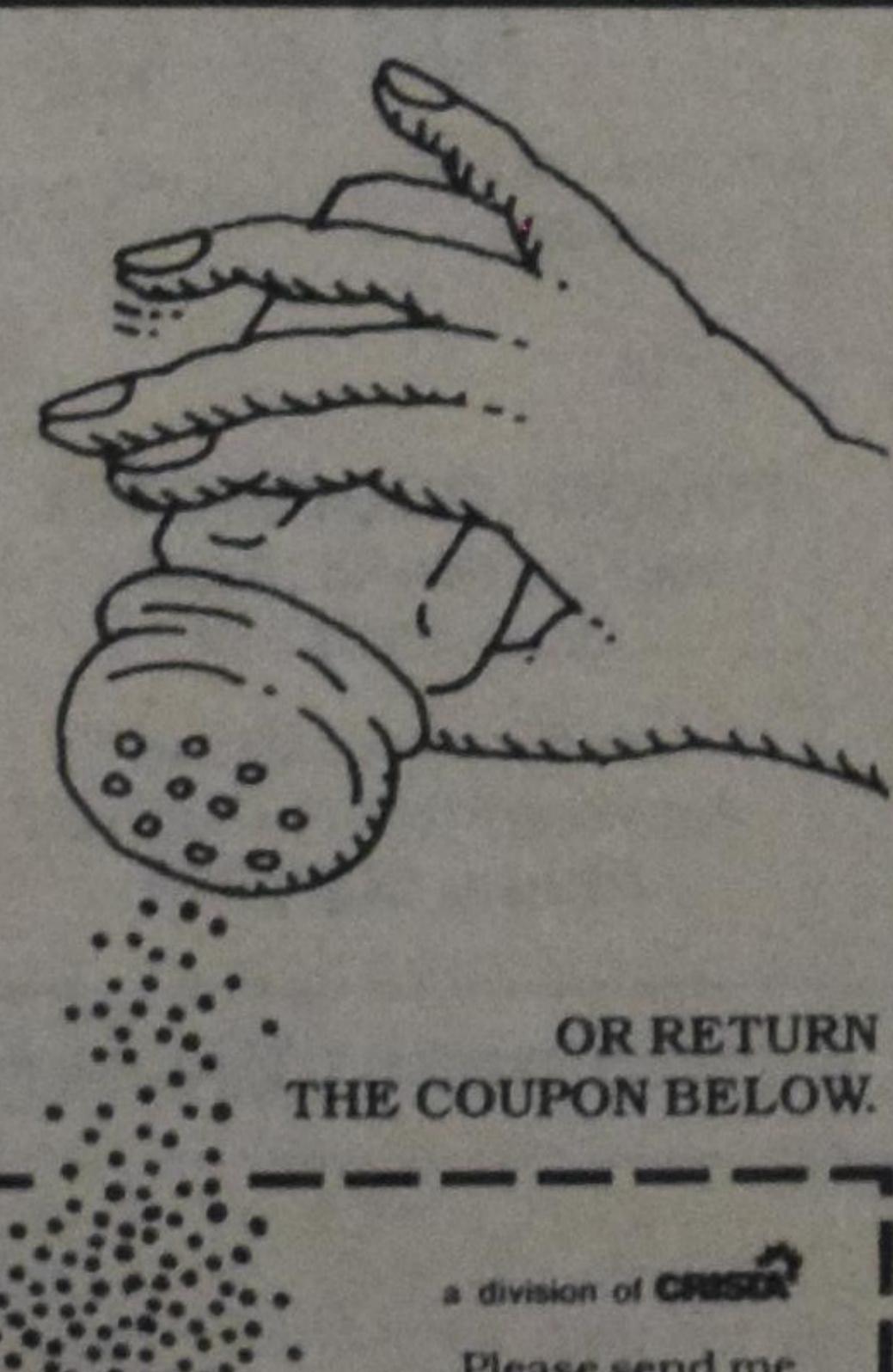
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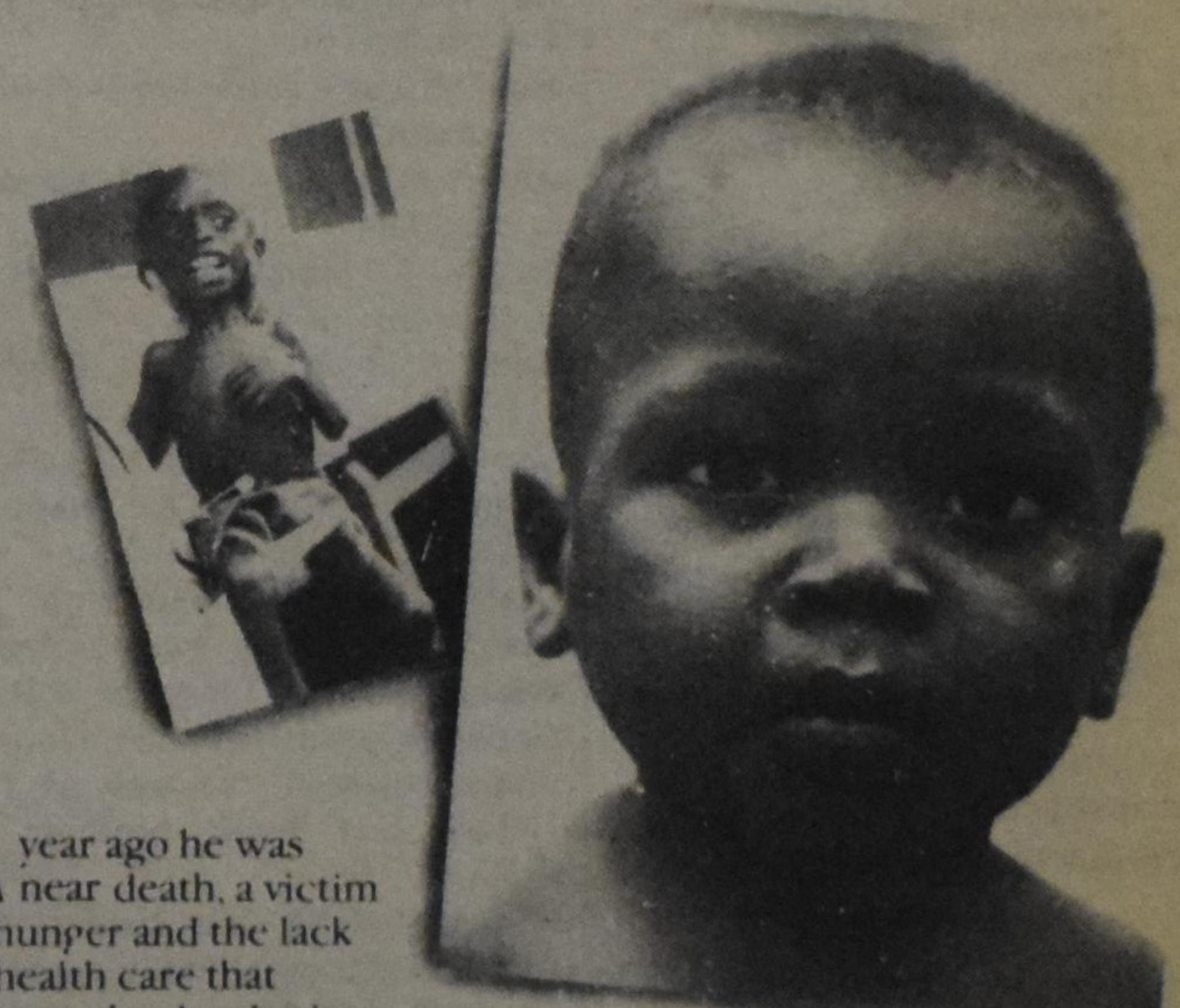
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Events/Dutch

CALENDAR of events

Feb. 1	Concert by "The Torchmen," a gospel singing group, at 7:30 p.m., Faith CRC, 2265 Mountainside Dr., Burlington , Ont. Admission: \$5.00.
Feb. 7	Annual dinner and membership meeting of St. Catharines Right to Life Assoc. at 6:30 p.m. at Logan's Dining Lounge, Grantham Shopping Plaza, St. Catharines , Ont. Speaker: Dr. Philip Shea on "Abortion and Medicine." Tickets are \$15.00. For info. call 684-7505 or 934-0862.
Jan. 27- Feb. 11	CSS's Harry Houtman plans to be in Alberta.
Feb. 14	Alumni Sports Night at Hamilton District Christian High School at 7 p.m. in Hamilton , Ont.
Mar. 3-4	Second Annual Convention of the Reformed Christian Business and Professional Assoc. (RCBPA) at the Burlington Holiday Inn, Burlington , Ont. For info. call (416) 689-6463.
Apr. 4-6	25th anniversary of Agassiz Chr. Ref. Church. Former members, friends and pastors are invited. For info. contact: Mrs. J. te Brinke, 5058 Limbert Rd., R.R.#1, Agassiz, BC V0M 1A0. Phone: (604) 796-9143.
Apr. 26	25th anniversary celebration of John Knox Memorial Christian School, Fruitland , Ont.
May 17	Sarnia Christian School's Third Annual Family Breakfast and Bedding Plant Sale at the school, 1273 Exmouth St., Sarnia , Ont.
May 16-19	Twelfth All-Ontario Y.C. Convention. Theme: "Trust and be Free." At Queen's University, Kingston , Ont. For registration contact your league secretary.
June 20-22	75th anniversary of the Burdett (Alta.) Chr. Ref. Church. Former members, friends and pastors are invited. For info. contact: Mr. D.C. Dykshoorn, 2109 35th St., S., Lethbridge, AB T1K 3B1.
Mar. 21 - Apr. 5: The King's College Choir — Spring Tour 1986	Mar. 21: Emmanuel CRC, Calgary , Alta., 8 p.m.; Mar. 23: CRC, Langley , B.C., 10 a.m.; Mar. 23: CRC, Duncan , B.C., 7 p.m.; Mar. 24: Vancouver Chr. School, Vancouver , B.C., 2:30 p.m.; Mar. 24: CRC, Maple Ridge , B.C., 8 p.m.; Mar. 25: Fraser Valley Chr. High, 9:45 a.m.; Mar. 25: CRC, New Westminster , B.C., 8 p.m.; Mar. 26: Mennonite Educ. Inst., Abbotsford , B.C., 9:30 a.m.; Mar. 26: CRC, Chilliwack , B.C., 8 p.m.; Apr. 5: Central United Church, Edmonton , Alta., 8 p.m.

Advertising Deadlines

Dated	Mailed	Display	Classifieds
Fri. Feb. 7	Tues. Jan. 29	Wed. Feb. 5-8:30a.m.	Thurs. Jan. 30-8:30a.m.
Fri. Feb. 14	Tues. Feb. 11	Wed. Feb. 5-8:30a.m.	Thurs. Feb. 6-8:30a.m.
Fri. Feb. 21	Tues. Feb. 18	Wed. Feb. 12-8:30a.m.	Thurs. Feb. 13-8:30a.m.

Let's Play Chess

P. Layer

THE NOVEMBER LADDER

Contestants	Problems:	#1068	#1069	#1070	#1071	Sub.	Prev.	Total	Total	Total
Points:										
K. Amsinga (X)	6	2	3	2	13					
G. Bloemendaal (III)	3	2	3	2	10	68	78			
J. Wilms (VIII)	2	2	3	2	9	35	44			
Comments	3	2	3	2	10	34	44			

All of the solutions were near perfect. Two of the solvers discovered the second win for Black in the game position. (#1068) The shorter solution, P-B4, is easier to write down than the longer solution, N-B4. Both scored 3 points on the ladder. If any reader is interested in the solution after 2. Q-B7 or 2. QxP drop me a line and I will publish them. They are excellent examples of chasing the King accurately until the desired goal is reached.

THE NOVEMBER SOLUTIONS

#1068 (Game) Key: 1. ..., P-B4 ch., 2. KxN; B-N3 ch., 3. K-Q5, R-Q8 ch. and 4. ..., RxQ. Black is now a piece ahead. Also, 1. ..., N-B4; 2. QxB ch., RxQ; 3. R-N8 ch., R-B1; 4. RxR ch., KxR; 5. P-B7, B-Q7 wins. 1. ..., N-B4; 2. Q-K7; R-K1; 3. R-N8, RxR; 4. P-B7, P-B5 ch., 5. KxP, N-K3; 6. K-N4, B-N5; and White is powerless. 2. Q-B7, R-K1 ch., and 2. QxP, P-N3! also win. Thanks to the excellent analysis by K. Amsinga.

#1069 (Wirtanen) Key: 1. B-N1 threat: 2. N-Q3 mate.

#1070 (Grossi) Key: 1. N-B5 threat: 2. N-Q6 mate.

1. ..., RRxN; 2. QxB threat; 3. QxP mate. 2. ..., R-B3; 3. Q-Q3 mate

1. ..., KxN; 2. QxR ch., K-Q3; 3. QxP mate

#1071 (Hassberg) Key: 1. QxP threat: 2. N-R5 mate

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D.V., April 4, 5 and 6, 1986

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5058 Limbert Rd., R.R.1, Agassiz, BC V0M 1A0

Telephone: 604-796-9143

Bevindelijk gereformeerden tussen aanpassing en volharding

Gert J. Peelen

Wat weten we eigenlijk van de kwart miljoen leden van wat wel spottend 'de zwarte kousenkerk' wordt genoemd? Die zwarte kousen zijn inmiddels grotendeels verdwenen, al zal men niet licht bevindelijken frivool gekleed ter kerke zien gaan — de heren toch meestal nog in het zwart, de dames met hoofddeksel.

Maar ook anderszins klopt die benaming niet. Deze aanhangers van het allerzwaarste geloof dat in ons land op kerkelijk gebied te zoeken is, behoren namelijk niet tot een kerk; men vindt ze in verschillende van de talloze kerkelijke groeperingen waarin protestants Nederland sedert lang grossiert.

Een minderheid van de *christelijk gereformeerden* rekent zich ertoe en — om het ingewikkeld te maken — een minderheid van een minderheid (die laatste minderheid is dan de 'gereformeerde bond') binnen de hervormde kerk. Verder kunnen minder bekende gezindten als de *oud-gereformeerden*, de *gereformeerde gemeenten* en hun afsplitsingen en zijtakken en wat naamloze 'mini-verbandjes,' in hun geheel als

'bevindelijk gereformeerd' worden beschouwd.

Om misverstanden te voorkomen: men vindt ze dus niet in de 'gewone' gereformeerde kerken en ook niet onder de gereformeerden vrijgemaakt, welke beide groeperingen, in de ogen van de bevindelijken althans, het 'oude spoor' reeds lang geleden bijster raakten; daar laat men zich "valse oksels onder de zielnaaien."

Dat oude spoor, het vasthouden aan de onveranderlijke 'oude waarheid,' is wat de bevindelijken bindt, ook al beweert men elkaar, óók binnen die kringen, de enig juiste visie op die waarheid. Erg zachtzinnig gaat het bij die onderlinge strijd nooit toe. De oude waarheid ligt verankerd in de belijdenisgeschriften, de 'Formulieren van Enigheid,' die in 1619, bij gelegenheid van de Synode van Dordrecht, het licht zagen. Het gegeven dat de hervormde kerk — 'de kerk der vaard'ren' immers — daarover, onder invloed van de tijdgeest, een steeds relativerender licht liet schijnen, is de oorzaak van het ongenoegen bij de vele preciezen, dat bij tal van gelegenheden aanleiding tot kerkseuring gaf.

De bijbelbeschouwing, de

strikte levenswandel en de maatschappijvisie van deze 'zwaren,' zijn rechtstreeks op die oude waarheid terug te voeren.

Grondtoon in hun geloofsopvatting, die als het ware alle andere ideeën en gedragingen der bevindelijken in een bijna vanzelfsprekende noodzakelijkheid bepaalt, is het onverkort vasthouden aan de leer der *predestinatie*. Reeds vóór hun geboorte heeft God de mensen gescheiden in bokken en schapen, in uitverkoren en verdoemden.

Deze orthodoxe 'uitverkiezingsleer' heeft een aantal keiharde consequenties, zoals de gevolgtrekking dat de mens zelf niets, maar dan ook helemaal niets, aan 'Gods eeuwig raadsbesluit' kan veranderen; niet ten goede maar ook niet ten kwade, niet door te *jeremieren*, noch door het doen van 'goede werken.' Een mens blijkt in die meest rigide opvatting zelfs niet in staat om zich te bekeren of 'vergeving van schuld' te vragen; reden waarom oproepen daartoe in die kringen dan ook meestal achterwege blijven.

De mens is van geboorte-aan 'gedompeld in schuld' en

Vervolg op pagina 19 ...

Vrijhandel tussen Canada en de verenigde staten, een ingewikkelde kwestie

(Canadian Scene) — De moeilijkheid bij de kwestie van vrijhandel tussen Canada en de Verenigde Staten ligt niet zozeer in de opheffing van tarief-belemmeringen als wel in de reductie van belemmeringen die niets met tarieven te maken hebben. Het probleem is dat sommige van deze belemmeringen gebaseerd zijn op sociale opvattingen waarin de twee landen het niet met elkaar eens zijn. Sommige Amerikaanse autoriteiten beschouwen bijvoorbeeld de gezondheidszorg in Canada als een subsidie aan de arbeiders en daarom als een programma dat 'oneerlijke concurrentie met de Amerikaanse industrie vertegenwoordigt. In Canada wordt de gezondheidszorg helemaal niet als een subsidie beschouwd, maar als een onderdeel van de maatschappelijke structuur van het land. Daarom heeft Eerste Minister Mulroney gezegd dat de gezondheidszorg buiten de onderhandelingen valt. Andere sociale voorzieningen — ouderdomspensioen bijvoorbeeld — vallen in dezelfde categorie.

Het Parlements-comité voor Canada's internationale betrekkingen merkte in een kort geleden voltooid onderzoek op dat onder de huidige veelzijdige verdragen ongeveer 80% van de handel

tussen Canada en de Verenigde Staten in 1987 zonder meer tarief-vrij zal zijn. Van de rest zal ongeveer 15% nog onderhevig zijn aan tarieven van 5% of minder. "Zo zal dus wat tarieven betrek veel van de handel tussen Canada en de Verenigde Staten in 1987 'vrij' zijn," aldus het rapport.

De moeilijkheid is dat onder deze overeenkomsten een land invoer kan beletten uit een land waarvan de export-artikelen regerings-subsidie ontvangen. Vooral de Amerikanen beweren met klem dat hun industrieen geen bescherming nodig hebben of wensen als de concurrentie eerlijk is. Maar als een concurrent regerings-subsidies — of wat als subsidies beschouwd worden — ontvangt, dan wordt de concurrentie oneerlijk, en zijn protectionistische maatregelen gerechtvaardigd.

Zodoende worden Canadese goederen zoals bijvoorbeeld staal, vis- en landbouwproducten, varkens en aardappelen bedreigd. Deze worden volgens de Amerikanen allemaal op de één of andere wijze gesubsidieerd. De "subsidies" kunnen eenvoudig bestaan uit sociale programma's, zoals gezondheidszorg; of ze kunnen bestaan uit afzetcentrales voor landbouwproducenten die prijzen en productie-quota's

bepalen.

Dit zijn de punten die in een vrije handelsovereenkomst uit de weg geruimd moeten worden. Dientengevolge heeft het comité aangeraden dat, hoewel twee-zijdige onderhandelingen onmiddellijk zouden moeten beginnen, Canada zich moet concentreren op veelzijdige onderhandelingen met zijn andere handelspartners.

Een dergelijk voorstel werd gedaan door de Canadian Federation of Agriculture toen vertegenwoordigers daarvan in Winnipeg voor het comité verschenen zijn. Don Knoerr, de president van de Federation, zei: "Handelsconcessies die (door de Verenigde Staten) van Canada verlangd zouden kunnen worden in de landbouwsector, zouden waarschijnlijk een gevaar betekenen voor een essentieel en lang gevestigd nationaal landbouw-beleid-toevoerbeheer, geregeld afzet via de Wheat Board, tuinbouwtarieven... Dergelijke aanslagen zouden, op z'n zachtst uitgedrukt, niet welkom zijn."

Kort gezegd, de onderhandelingen zullen de sociale en economische structuur van de twee landen onder de loupe gaan nemen; de oplossing zal niet eenvoudig zijn.

Dutch

Gecamoufleerde burgers (4)

Siantar

Ed Vanderkloet

De volgende morgen vertrok ik met sergeant Bijleveld en nog een onderofficier in een jeep naar Siantar, 130 kilometer naar het zuid-oosten. De geasphalteerde weg slingerde door het prachtige heuvellandschap van Deli. Dit was het cultuurland bij uitstek met enorme tabak-, palmolie- en thee plantages aan beide kanten van de weg.

Anderhalf jaar geleden hadden hier intense gevechten plaatsgevonden met de terroristenbeweging Harimau Liar (wilde tijger), die op vreselijke wijze de bevolking tyranniseerde. Duzenden inwoners waren op beestachtige wijze afgeslacht. Maar nu was het gebied gepacificeerd en de planters met hun inheemse arbeiders waren teruggekeerd om de ontredderde plantages hun vooroorlogse glorie te hergeven.

Naarmate we ons einddoel naderden werd het klimaat steeds beter. Siantar (de eigenlijke naam is Pematang Siantar) ligt op 400 meter hoogte en is een welvarende plaats, omgeven door uitgestrekte thee kebongs.

Het werk begint

In de onderofficiers mess van de L.T.D. 720 werd ik met open armen ontvangen. De afdeling zat al twee maanden zonder administrateur omdat mijn voorganger *mata glap* (letterlijk "het duistere oog")



geworden was en naar huis was gestuurd. L.T.D. 720 bestond uit negentig militairen plus ongeveer honderd inheemse arbeiders. Hun taak was het rijdend materiaal rijdend te houden, een zware opgave gezien de erbarmelijke toestand van de wegen.

Van de negentig militairen waren er maar dertig of zo in Siantar; de rest was verspreid over drie onderafdelingen honderden kilometers verder. Eén bevond zich in Taroetoeng in het woeste bergland van Tapanoeli ten zuiden van het Tobameer, een andere was gelegen in Sibolga aan de kust van de Indische oceaan, en de derde bevond zich in Padangsidempoean, nog eens 60 kilometer verder naar het zuiden.

Onze afdeling was een uitstekende eenheid die bergen werk verzette, maar het ontbrak aan krachtige leiding. Aan het hoofd stond 1ste luitenant Verhagen (niet z'n ware naam). Meneer Verhagen was een wonderlijk heerschap die zich weinig aan de dienst gelegen liet liggen. Hij stond op het punt gedemobiliseerd te worden, maar niemand was rouwig om zijn aanstaande vertrek.

Wie een auto huurt bij Jan Kalma begeeft zich niet op glad ijs.



U wilt een auto huren maar niet met de eerste de beste op stap. Dat komt dan goed uit. Jan Kalma verhuurt nieuwe en zo goed als nieuwe personenwagens aan iedereen die achter een veilig stuur wil zitten. Auto's van 4 tot 9 personen. Handgeschakeld of met automaat. Perfekt onderhouden. Vanaf 15 dollar per dag.

NOU ... VALT DAT EVEN MEE!

05120-15199.

Auto vanaf Schiphol. Ook excursiemogelijkheden per luxe touringcar.

jan kalma

Holland - Drachten, De Meer 24, Tel. 05120-15199, Viditel 33309021, Lid Autorent

De leiding was grif verkeerd

Ik had lange gesprekken met hem op het kantoor dat ingericht was in een kleine villa vlak naast de onderofficiersmess. "Ik zie dat u gereformeerd bent," zei ik eens tegen hem, een beetje verwonderd want zijn levenswandel was niet bepaald gemodelleerd op de Heidelbergse catechismus.

"O, je hebt zeker mijn staat van dienst bekeken," zei hij met z'n ietwat nasale stem. "Nou, dat berust op een misverstand. De één of andere korporaal schrijver heeft me niet goed begrepen toen 'ie dat invulde."

man, jij blijft hier." Ik argumenteerde, maar de anders zo besluiteuze commandant viel niet te vermurwen.

Twee soorten mensen

Met mijn kameraden kon ik gelukkig geweldig goed opschieten al werden er heel wat moppen getapt over mijn hoofdstedelijke afkomst. Ik was namelijk de enige Amsterdamer, de rest bestond uit Friezen, Groningers, Noord- en Zuidhollanders, Brabanders en één Limburger.

"Mokummers," zei Jan Bloem, een lange Groninger, "zijn eigenlijk geen echte mensen. Wisten jullie wel dat ze afstammen van de orang-

dagen Treet (ingeblkt vlees, zoets als Spam) begon te vervelen en varkenscarbonade was een welkome afwisseling.

We gebruikten onze Lee Enfield geweren en maakten "dum-dum" ammunitie door het puntje van de kogel af te zagen. Slechts zelden kwamen we thuis zonder een wild zwijn en het gebeurde niet vaak dat we geen vlees op tafel hadden. Wat we zelf niet op konden werd door Jan de Groot verruimd op de markt voor verse groente en fruit.

Geen gereformeerd vlees in de Kuyp(er)

Op een avond, vlak voor zijn



"Hoe zo?" vroeg ik, niet begrijpend.

"Ik ben niet gereformeerd, ik ben grif verkeerd, ha, ha!" Met die zelfboordeling was iedereen het roerend eens.

De administratie van L.T.D. 720 was een ruïne, en het kostte me twee weken hard werken om de boel weer enigszins op poten te krijgen. Daarna opperde ik het plan om de onderafdelingen in Taroetoeng, Sibolga en Padangsidempoean te bezoeken. De mannen daar waren al in geen weken uitbetaald en het regende klachten. Als de nieuwe administrateur voelde ik me verplicht kennis te maken en hen te helpen.

Maar luitenant Verhagen wilde er niet van horen. "Veel te gevaarlijk daar," vond hij. "Als ze jou voor je raap schieten dan kunnen wij hier opnieuw beginnen. Moeten we zeker weer twee maanden op een nieuwe wachten? Nee,

L.T.D. 720 in Siantar schrijver is rechts met zwarte baret (op de kruanwagen) vertrek, had ik nog een conversatie met luitenant Verhagen over het geloof, maar hij was niet te overtuigen.

"Die schijnheilige kerkmensen beduvelen je waar je bij zit," zei hij. "Vooral de gereformeerden. Ik wil jou niet beledigen, hoor, maar ik weet er alles van. De kruideniersgeest is ze met de paplepel in gegoten."

Zwijnevlees voor de verandering

We hadden weinig vrije tijd, maar eens per week gingen we jagen op wilde varkens die in overvloed het oerwoud bevolkten. Nu zou ik me aan schromelijke overdrijving schuldig maken door te beweren dat dit jagen bittere noodzaak was. Onze L.T.D. keuken was beroemd over heel Noord Sumatra dank zij onze voortreffelijke kok, Jan de Groot, een blonde korporaal uit St. Pancras. Maar alle



"Wat denkt u dan van Abraham Kuyper, bijvoorbeeld?" vroeg ik.

"Waarde heer," zei hij en hij keek mij met z'n fletse ogen aan, "de enigste Kuyper waar ik waardering voor heb zit in deze kruik," en hij wees naar de jeneverfles op tafel.

Aldus eindigden mijn Calvinistische evangelisatiepogingen. Het was niet wat je een eclatant succes noemt. De volgende morgen zwaaidde hij af. Zijn vertrek werd nauwelijks opgemerkt en door niemand betreurd.

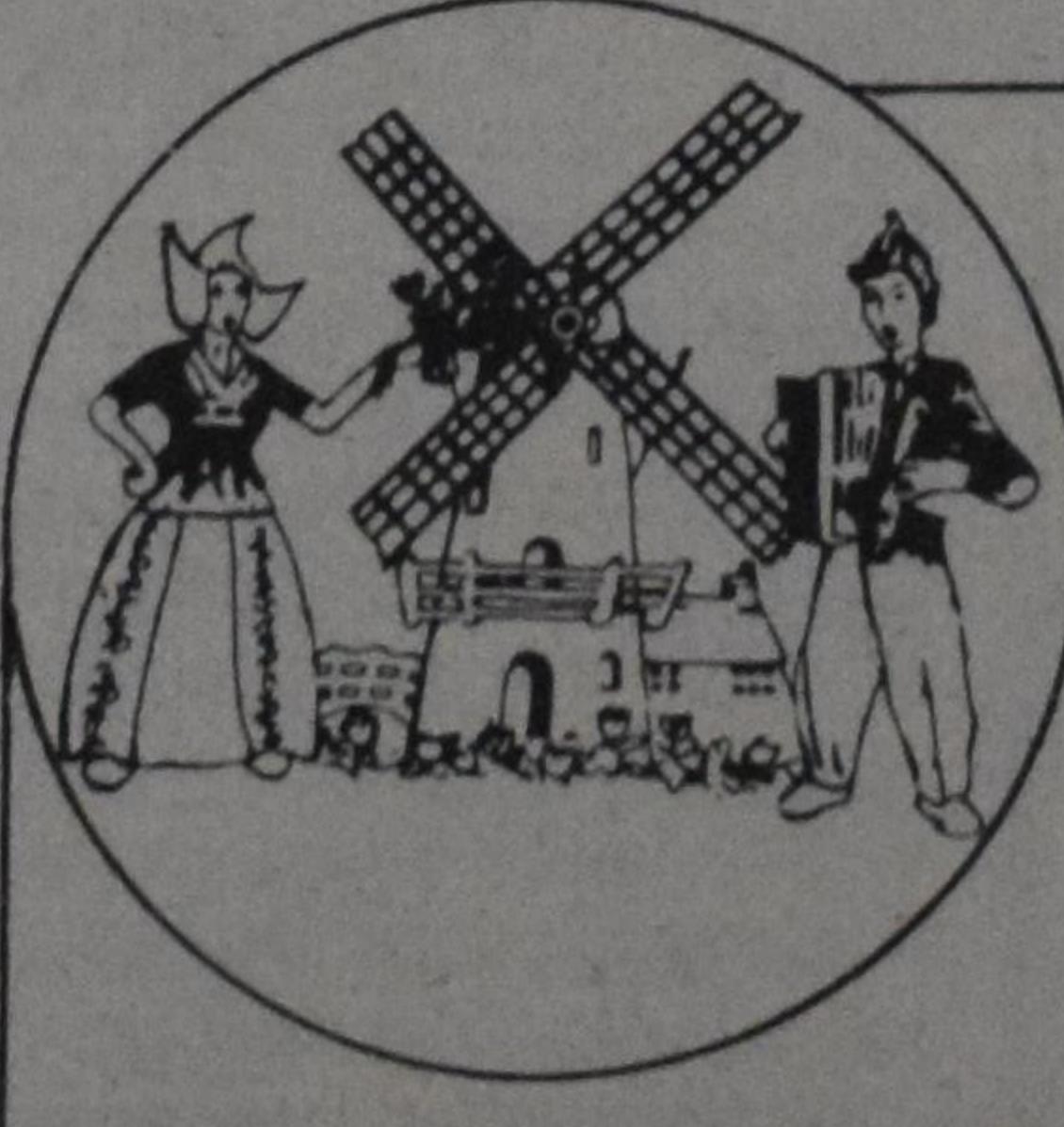
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Als je 't mij vraagt...

Syrt Wolters

Ja — ik heb beloofd verder in te gaan op wat wij als individuele christenen kunnen doen in 'politiek' getuigen. Ik sluit me hierbij aan bij Ds. Ralph Koops, die in zijn 'Pastorale Overdenkingen' een artikel wijdt aan: *Getuigen door gebruik te maken van de media*, de pers, radio en televisie. Ds. Koops zegt: "Stick your neck out"!, d.w.z. Sta niet aan de kant niks te doen, maar doe mee! Laat je stem horen! En dan gaat Ds. Koops vertellen dat hij 'letters to the Editor' schrijft.

Gratis adverteren

Dat schrijven van 'Ingezonden stukken', zoals wij dat in het Nederlands noemen, is een effectieve manier om te getuigen, en ... spotgoedkoop! Het is eigenlijk gratis adverteren. Om u een voorbeeld te geven ga ik een van

mijn persoonlijke ervaringen op dat gebied vertellen.

Niet zo erg lang geleden stond er in ons plaatselijk dagblad zo'n 'ingezoneden stuk,' waarin de schrijver als zijn overtuiging bekend maakte dat 1) geestelijken zich niet met politiek moesten bemoeien; ze moeten zich aan 'religie' houden en politiek overlaten aan de 'niet-geestelijken'; 2) byzondere scholen moesten verdwijnen, want die veroorzaakten maar een 'splijtzwam' in de gemeenschap!

Zie je, als ik zulke nonsens lees, krijg ik de schrijf-jeuk in mijn vingers. Ik schreef twee 'ingezoneden stukken': één over de byzondere scholen, en één over geestelijken in de politiek. De brief over de scholen werd niet geplaatst, omdat men nooit meer dan één brief van een inzender plaatst.

Je zou nog meer zeggen over "practische wenken voor een Christelijk getuigen in politiek, komt dat nog?"

De mens heeft zichzelf religieus gemaakt. De tijd om te 'geloven' is voorbij. Nu 'weten' we. Elke 'gelovige' is intellectueel nog niet volwassen. Ik ben volwassen.'

Een paar dagen later verscheen de volgende brief:

Briefschrijver "Ik ben volwassen" staat niet alleen. Intellectuele volwassen mensen over de hele wereld beschouwen 'godsdiens' als een stel krukken; zodra iemand volwassen wordt, gooit hij die krukken aan de kant.

Nou, daar kon ik het mee doen, of niet? Als antwoord op die beide brieven, schreef ik het volgende:

Beide schrijvers hebben geen goed woord voor godsdiens. Ze hebben het weggegooid als een stel krukken, die ze niet meer nodig hebben, want ze zijn volwassen geworden! Wat kan een mens toch naief zijn! Menen de brieven schrijvers echt dat ze niet meer 'geloven'? Ze geloven toch wel in hun 'inzicht'! In hun eigen denkvermogen, of niet?

Wat is eigenlijk 'godsdiens'? Is godsdiens niet het antwoord dat we geven op fundamentele vragen, zoals: Wat is het leven? Hoe is het ontstaan? Wat is zijn bestemming? Wat is ten diepste de bedoeling van het leven? Menen de brieven schrijvers echt dat ze over deze dingen niet nadenken?

Natuurlijk wel. Elk mens doet dat, misschien de een wat diepzinniger dan de ander, maar niemand ontkomt aan de klem van die vragen. De brieven schrijvers' antwoorden op die fundamentele vragen worden uitgemaakt door hun eigen verstand, dat maar zo heel erg beperkt is....

Als onze planeet minder is dan een speldepunt vergeleken met de cosmos, hoe klein moet dan dat verstand zijn van één van de vier biljoen mensen op aarde. Hoe verwaand kan een mens worden! Het spreekt niet erg voor de volwassenheid van iemand, als hij zijn eigen ongelooflijk klein verstand normatief maakt voor de hele cosmos, vindt u wel?

Ik voel me oneindig meer getroost door een God die hemel en aarde gemaakt heeft en onbegrijpelijk veel groter is dan mijn kleine hersentjes. In geloof — onderwerp ik me geheel aan Hem; ik aanbid Hem in liefde; vooral omdat Hij zich geopenbaard heeft als een liefdevolle en vergevende Vader in Jezus Christus.

Syrt Wolters

Hoewel ik natuurlijk niet weet hoe God zo'n brief wil en kan gebruiken voor de mensen

die tegen mijn standpunt ingingen, ik geloof niet dat we moeten schrijven om hen te overtuigen. Ik schrijf zulk soort brieven, omdat ik geloof dat de lezers van de krant geconfronteerd moeten worden met de waarheid, in plaats van alleen maar met dat soort ongeloof.

Politiek gesproken, moeten we de krant nauwkeurig lezen; en elke keer als we humanistisch doortrokken artikelen of brieven lezen, dan moeten we de gelegenheid aangrijpen om de waarheid tegenover de leugen te plaatsen.

Plaatselijke 'kern' groepen

Daarom moet eigenlijk elke lokale christelijke gemeenschap een 'kern' hebben die het op zich neemt om dagelijks de 'media' na te gaan en elke keer als er iets geschreven wordt waarin het koningschap van Christus bewust genegeerd wordt moet die 'kern' een antwoord opstellen om te worden gepubliceerd.

Hetzelfde geldt voor de 'open line' radio programma's. Niet iedereen voelt zich misschien bekwaam om zomaar de telefoon op te pakken en zijn mening ten beste te geven; aan de andere kant zijn veel van onze mensen niet op hun mondje gevallen: in elke christelijke gemeenschap zijn er wel enkelen die dat kunnen doen.

Maar om het alles effectief te maken, moet het georganiseerd worden. We moeten er mee stoppen om maar alle 'wind van leer' over ons heen te laten gaan. Als we er als christenen niet tegenin gaan, worden we gewoon meegezogen door de geest van deze eeuw. In feite hebben we ons al veel te veel aangepast aan die geest van deze eeuw.

Deze manier van getuigen kan onmiddellijk in werking gaan. We hoeven niet te wachten op wat onze 'leiders' gaan doen. Het hangt niet van onze leiders af, maar van de individuele gelovigen.

Praat er over als u ergens op koffievisite gaat en probeer zoets gaande te krijgen. Het mag voor sommigen onbegonnen werk lijken, maar ook hier geldt de belofte van onze Koning Jezus Christus: Gaat heen — leer hen te onderhouden al wat ik u geboden heb, en ziet, Ik ben met u tot aan de voleinding der wereld. (Matt. 28:19, 20).

Syrt Wolters heeft een kapperszaak in het Empress Hotel in Victoria, B.C.

Bevindelijk gereformeerden tussen aanpassing en volharding

... vervolg van pagina 17. geenszins bij machte zichzelf bij de haren uit dat zompig moeras van zonden te trekken. "De Heere moet je als een stuk brandhout uit het vuur rukken."

Dit totale menselijke onvermogen is kort en goed vastgelegd in 'de vijf nieten': ik wil niet, ik kan niet, ik heb niet, ik deug niet, ik weet niet. Volstrekt logisch dus dat een grote mate van passiviteit, lijdelijkheid, ja zelfs zekere trekken van fatalisme de bevindelijken typeren. Een algemene levenshouding die nog eens extra wordt aangescherpt door het al evenzeer onwankelbare vertrouwen in 'Gods hand en Zijn voorzienig bestel in alle dingen.'

Men zou met enig recht mogen verwachten dat een dergelijk neerdrukkend geloof tot losbandigheid en een immorele levenswandel leidt. Want: wat maakt het allemaal uit, nietwaar?

Niets van dat al bespeurt men echter in bevindelijke kring. Een strengere normering van het godsdienstige én het alledaagse leven dan men daar vindt, is nauwelijks denkbaar. Ieder, ook de niet-uitverkorene, heeft zich zonder uitzondering te houden aan de strikte naleving van Gods wetten. Want de mens, hoewel onbekwaam tot enig goed, blijft verantwoordelijk voor zijn daden.

Daarin ligt de oorzaak van het feit dat men bevindelijken

hun strenge normen gaan namelijk terug op de 'Nadere Reformatie,' een pietistische opwekkingsbeweging die rond het midden van de 17e eeuw de gedachte uitdroeg dat de Reformatie niet voldoende was geweest; die had slechts de leer ingrijpend 'gereformeerd,' maar niet de mens. Ook in de alledaagse gedragingen zou men naar die leer moeten leven.

De 'persoonlijke vroomheid' werd daarom indringend gepropageerd, onder meer door *Gisbertus Voetius*, die in 1634 'den ghelymen sleur, de ongeresolveerde en slappe belijders, de halfbacken gereformeerden, de pronckchristenen met een middelbare passabele God' aan de kaak stelde.

De vraag die alle bevindelijken vanzelfsprekend kwellt is: hoor ook ik tot de uitverkorenen?, ben ik behouden? Want dat is dus allerminst zeker, al behoor je tot 'Gods meest getrouwe werkers in de wijngaard.' Men is in die kringen daarom voortdurend gespitst op mogelijke tekenen die erop zouden kunnen duiden dat 'God met je bezig is,' dat 'de Heere' — zoals het Opperwezen in die kringen onveranderlijk wordt aangesproken — 'je is komen te arresteren.'

Men dient daarom de eigen 'staat' bij voortdurende zelfbeproeving te onderzoeken en het eventuele heil volstrekt individueel te ondervinden. Vandaar de naam: 'bevindelijken.' Die naam slaat

overigens ook op de manier van preken, die afwijkt van wat in andere kerken gebruikelijk is. Hier geen stichtelijke praatjes.

In andere (protestantse) kerken geschiedt de 'bediening des Woords' op voorwerpelijke wijze; men biedt een geloofsstuk aan als een object, afstandelijk dus. Zo niet bij de bevindelijken waar het 'onversneden Woord' vanaf de kansel onderwerpelijk gebracht wordt, persoonlijk doorleefd, dat wil zeggen: men preekt niet erover, men preekt eruit!

De 'kleingelovigen en onbekeerden' in de gemeente ontziet men daarbij bepaald niet. Met een haast masochistisch genoegen verzucht het kerkvolk dan: "Wat ging de ploegschaar er vanmorgen weer diep door ...!"

Dat de bevindelijken allesbehalve modernisten zijn, komt tijdens de kerkdienst onder meer ook tot uitdrukking in de 'tale Kanaans' die er nog altijd klinkt; een voor leken schier ongebruikelijke woordbrij waarin tal van archaïsche uitdrukkingen, veelal ontleend aan de bijbel die men er in de 'statenvertaling' hanteert.

Men zingt er slepend en op 'hele noten' — louter psalmen en dat dan nog in een berijming van eeuwen her. En men zal er nimmer een vrouw op de kansel of in de ouderlingenbank aantreffen.

Overgenomen uit VU-magazine, September, 1985.

Books

Sermon collections

"A blessing to read"

The Christ of the Empty Tomb by James Montgomery Boice. Chicago: Moody Press, 1985. Hardcover, 126 pp. Reviewed by Rev. Johan D. Tangelier, Strathroy, Ontario.

Christianity is a religion of hope. Christ has risen from the dead. This is a non-negotiable fact of history. Through Him we have a future. Death is not the end but a new beginning in Christ. The resurrection was totally unexpected by those who first saw the Lord. But once they had seen Him, they became utterly convinced of its truth. They went everywhere proclaiming the glad tidings of Christ's victory over the grave. The resurrection proved, "that there is a God and the God of the Bible is the true God; that Jesus is God's unique Son and that He is fully divine; that all who believe in Jesus Christ are justified from all sin. That the believer in Christ can have supernatural victory over sin in this life; and that we too shall rise again." Christ's resurrection is the best news ever told.

The Easter event is the theme of Dr. Boice's book. It is a collection of sermons he preached at the Tenth Presbyterian Church in Philadelphia. They are expository, thoroughly biblical. They create a sense of excitement about Jesus Christ's victory. A blessing to read!

Dr. Boice is not only the pastor of the renowned Tenth Presbyterian Church in Philadelphia, he is also a prolific author. He served as an assistant editor for *Christianity Today*. He is also chairman of the International Council of Biblical Inerrancy and founder of the Philadelphia Conference of Reformed Theology.

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